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OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

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O. S. V. Outlook

The Rev. Aquinas Knoff

From statistics recently released by the Prudential Insurance Company, it would seem that California is only a beautiful place to visit. One would think that its delightful climate would make its every resident happy, yet three cities of California lead the whole United States in the proportion of suicides to the total population.

One of them, whose delightful and almost prefect uniform climate the year round has been advertised over the whole United States, ranks second highest in the number of suicides per 100,000 people.

The Prudential Insurance Company strikes the average of suicides in one hundred American cities, and finds that the ratio has grown from 12.3 per 100,000 in 1920 to 18 per 100,000 in the year 1929.

Suicides now number 17,500 annually, which represents a considerable number of people. Many thriving towns in the United States have fewer than 17,500 inhabitants. Many more attempted suicide, but failed; still many more contemplated and threatened suicide, but feared.

It may be surprising to our readers to learn that a large Midwestern city has a suicide ratio smaller than the average. It is 15.7 as against 18.1 for the country generally. The number is way above the average at Niagara Falls.

But we have spoken about California. One California city leads the country with 52.8; then follows another with 51.8; a third, 39.3.

Then we jump to the opposite end of the country. An Eastern seaside resort city holds fourth highest place in the number of suicides, with 36.6 to its credit. Fifth place is held by a middle west city, with a rate of 32.7.

Who would have thought that the ocean front cities would lead in the number of suicides, unless people go from elsewhere to jump into the ocean in order to end their lives? But we do not hear that there are many suicides committed there by intentional drowning. New York is considerably down the list, having had only 21 suicides per 100,000 population during the year 1929. Brooklyn had only 14.3.

Eastern cities seem to have the fewest suicides. The Boston rate is 14 per 100,000; that of Baltimore is 14.8; Philadelphia is 16.4. But while we were surprised that the three California cities had such a very high suicide rate, Los Angeles had a rate of 18.1. It is difficult to explain why another city, not far away, should have three times the number of suicides in proportion to its population.

It is generally admitted that the suicide rate for the year 1929 was augmented both by the stockmarket collapse and by business failures, which came in the wake of the market drop.

May the small number of suicides in certain places not be traced to the large proportion of Catholics? Chicago, Boston, New York, Brooklyn are quite largely Catholic, and the suicide rate is considerably lower than in any other city where Catholics are proportionately few. But on the other hand Catholics are quite numerous in one of the larger California cities, where the rate is 39.3.

Matrimony Now Champ

MR. & MRS. RENE LACOSTE

A tennis and a golf champion, both Catholics, were united in marriage in Paris recently when Rene Lacoste took as his bride Mlle. Simone de la Shaune.

DURING VACATION THINK OF RIGHT SCHOOL

A SERIES BY THE RT. REV. J. F. NOLL, D. D., LL. D.

How Prejudices Turn Peoples' Minds

PREJUDICES make people woefully inconsistent. It would be easy to recount numerous instances, but the most glaring instance is the almost universal demand in the United States for the religious instruction of youth and the concomitant opposition to the only school system which is answering the need.

The International Sunday School Organization reports that 28,000,000 children of American parents are not members of the Sunday School. This means that they are receiving absolutely no religious instruction, because religious parents see to it that their children will attend Sunday Schools. Sociologists, the judges of Juvenile Courts, the heads of Penal Institutions, claim that the lack of religious instruction during youth is basically responsible for the moral lapses and crimes committed by young America. Our most far-seeing statesmen have been insisting for a generation or more that the foremost need of the country is a good citizenship, which can be expected only when the heart and conscience of youth are trained equally and at the same time with the head.

The agitation for religious instruction either during or immediately after school hours is growing in all parts of the country. The religious vacation school has been an actuality in many cities and towns, and the public school buildings are used for the purpose. The boys' and girls' Scout Organizations are intended primarily to imbue children, who have had no other religious training, with sound moral principles. The summer camp idea for children, sponsored by adult organizations, has the same object.

Now all this is an endorsement of the Catholic principle and practice in education. Yet we are criticized rather than commended for the benefit we are conferring on our country.

A few other glaring inconsistencies of Protestantism are these:

(1) We are accused of being against the Bible, while it acknowledged that we preserved it through all the centuries and gave it to the world;

(2) We meet every possible demand which the most rigorous Protestants designate as essential for salvation, yet people are told to beware of us;

(3) The Catholic Church is admittedly the safety of the Protestant churches, yet they join in every movement to injure ours.

There would be no orthodoxy in Protestantism were it not for the defenses of the fundamentals of faith by the Mother Church, which still exceeds in membership the combined affiliation of all Protestant churches.

Father Power's Labors Were Probably Similar to His

WHEN the attention of the whole country was called to the interest shown by hundreds of thousands in Father Powers, who was buried sixty years ago in the cemetery at Malden, Massachusetts, people were surprised that no one, not even the clergy of the diocese in which he worked, knew much about him.

But how little would you know or would the priests of your diocese know about saintly characters, their predecessors in the holy ministry, of sixty or seventy years ago?

It is expected that the priest will be a holy man, devoted to his work, and even the saints among them are buried and quickly forgotten.

From a copy of a paper published in the year 1850, or even before the time of Father Powers' ordination, we cull the following, which is only typical of many priests whose days were spent on horseback, and their nights spent in private homes or stables, as they toured the vast territory committed to their spiritual care. Epidemics and plagues were common in those days, and a priest, strong and healthy today, might be dead and buried to-morrow, having contracted the cholera from those on whom he was waiting in their last moments.

"THE LATE REV. JOHN QUINN OF LOUISVILLE.

"The recent death of this zealous and efficient clergyman, while it filled the hearts of his many friends with sorrow, seems to call for something more than a mere passing obituary notice.

"Born in the County Derry, Ireland, he came to this country about seventeen years ago; and after going through the usual course of Theological studies in the Seminary of St. Thomas's, near Bardstown, he was ordained priest, and was shortly afterwards stationed in Louisville. He remained here for about thirteen years —until his death on the 7th of the last month.

"He was a most faithful and laborious priest. Always at his post, he never spared himself. Prompt in attending every call, he might be seen, by day and by night, cheerfully visiting the sick and the afflicted, speaking words of comfort, and administering the last rites of Religion. His duties called him chiefly among the poor. In his ministrations he was frequently compelled to remain for some time in the hovels of the afflicted immigrant families, where squalid misery was apparent, and the very atmosphere was laden with the infection of cholera and ship fever. Regardless of himself, he never shrank from the performance of his duty, though well aware of the danger to which he was daily exposed.

"Two years before his death, he was attacked by the cholera in a malignant form, and he barely escapeu with his life. On the morning of the day on which he was assailed by the terrible disease, he had assisted at death a poor colored woman, who died of cholera a few hours afterwards; and he ascribed his own attack to his having remained for a considerable time by her bed-side, to prepare her for eternity.

"He died from the effects of a second violent attack of cholera, which he no doubt contracted by his assiduous attention to the sick. Having neglected the premonotory symptoms, the

(Continued on Page Five)

MANY MANUSCRIPTS ALREADY SUBMITTED IN SHORT STORY CONTEST

Many readers of Our Sunday Visitor have already submitted their manuscripts to our "Short Story Contest," which opened July 20, and which will continue until October 20. Have you submitted yours, or have you begun work on your story?

The contest is open to everyone and the rules governing it are simple. You may choose any subject or type of story you wish, but it must be moral, decent and contain a lesson for the reader. All stories submitted must be limited to from 1,600 to 2,000 words and must be typewritten on one side of the paper only.

Prizes totaling $300.00 will be awarded for the best stories submitted in the contest. The first prize will be $150.00; the second, $75.00; the third, $50.00; and the fourth, $25.00.

All stories should be sent to "Editor of Short Story Contest," Our Sunday Visitor, Huntington, Ind. We cannot guarantee the return of manuscripts.

Nonsense, Religious and Otherwise, Submitted To Sound Reason

ONE of the most glaring nonsensical utterances that has come to our notice is that of a Unitarian clergyman of the east. See if you, the reader, do not agree with us. This clergyman says:

"Religion offers to every mind a choice between truth and repose, ideals which stand at either end of religious experience for us to choose between them.

"Between these two ideals we moderns are oscillating, never certain that we dare risk the full implications of either. As a result we have confusion in the minds of men. Which ideal shall we follow? One leads to Rome, with its authority, its creedalism, its revealed religion; the other leads to individualism, to freedom in thinking, often to disappointment which may follow disillusionment. If we seek repose we will likely accept some creed thought out by another, imposed from above, and religion will become mere acceptance of forms and beliefs. We shall get security, but we shall close the door on truth.

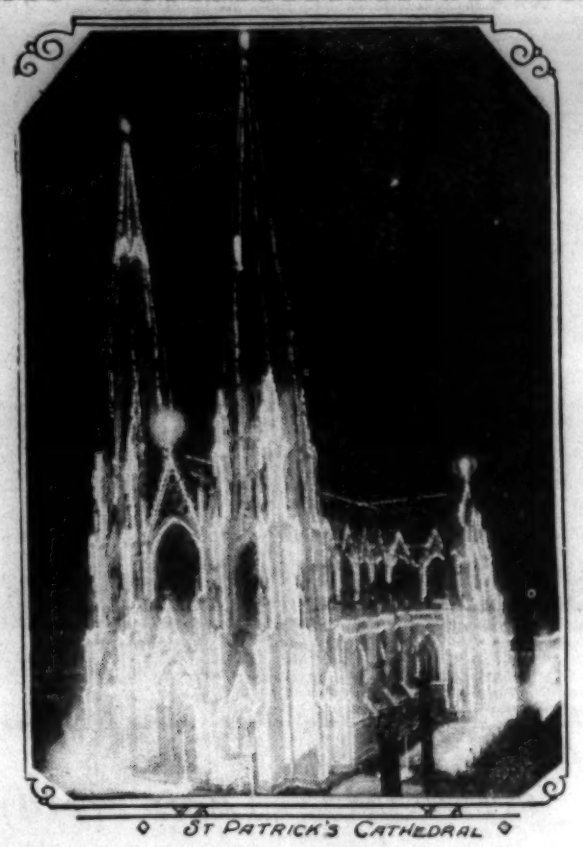
"If we seek truth we shall never be content to cast anchor and rest in the harbor of a revelation negated by every evidence of modern knowledge. We shall pull up the anchor and set out in the quest."

In other words, you will never have repose if you accept objective truth, whether it be taught directly by God or by an institution which has a commission to represent Him.

You might have repose if you accept a creed on the authority of a Church which was mankind's teacher for 1500 years and to which three-fifths of the whole Christian world hearkens today, but the minister maintains that you would not have truth, simply because he does not believe that truth is objective at all. Truth must be of your own finding, as it will appear to you to be the truth, no matter whether nine-tenths of all the sensible men of the world believe differently.

If the minister were to apply his philosophy to the business field, to the educational field, to the historical field, he would readily perceive how fallacious is his contention. Religious truth can be just as definite as scientific truth, as mathematical truth, as historical truth. If God be interested in religion at all—and He must be because the practice of religion becomes the fundamental duty of a creature—He must have made it possible for man to have both truth and repose, and to have repose particularly by yielding adherence to a revelation which even sound reason must demand of God. Even the unenlightened pagans of antiquity declared that if God wants reasonable service He must tell us precisely what it should be, because the Heavenly Father would certainly be interested in having all His creatures know Him alike and serve Him alike.

FAMOUS CATHEDRALS AND CHURCHES



ST PATRICK'S CATHEDRAL

St. Patrick's Cathedral in New York, young in years compared to Cathedrals in Europe, is one of the best known in the world.

Around the World in Five Minutes

TORONTO.—Rules for procedure in Ontario's newly-created divorce court have been announced by the Supreme Court. The rules, which are patterned after English procedure with some modification, provide for public trials without a jury.

Where the filing of a petition is all that is required under the English rule, the Ontario procedure requires the issuance of a writ accompanied by an affidavit of plaintiffs swearing that they believe the allegations to be true.

The law creating a divorce court for Ontario was passed a few weeks ago shortly before the dissolution of Parliament at Ottawa.

NEW YORK.—The number of resident parishioners of St. Patrick's Cathedral has dwindled in the past fifteen years from more than 15,000 to less than 5,000, according to a census recently completed by Msgr. Michael J. Lavelle, rector of the Cathedral. Services in the church, however, are being held before larger congregations than ever before, and the Cathedral is becoming the Mecca for transients.

St. Patrick's is also the center for demonstrations of Faith sponsored by Catholic groups and organizations. Every year more than 4,000 policemen of New York City receive Holy Communion in a body at the Cathedral. Firemen and other employees of the city also hold religious ceremonies there.

LONDON.—Admiral Arne, of the United States Navy, and Colonel Dyer, of the United States Army, were among the crowd of 25,000 persons who attended the "High Mass" held on a London football ground at the opening of the recent Anglo-Catholic Congress.

The service seems to have been inspired by the High Mass celebrated at Soldier Field in the course of the International Congress at Chicago.

A large altar had been erected in the center of the grounds. It was covered by a large white canopy supported on high golden pillars. Hundreds of suppliced clergy were gathered about it, together with a large body of servers. The celebrant, Bishop Roscow Shedden, of Nassau, wore a mitre of crimson and gold. Gilt and scarlet chairs were occupied by other Bishops in gorgeous vestments.

YPRES.—More than fifteen years after the first shells struck it in 1914, the reconstructed thirteenth century Cathedral of St. Martin was consecrated recently. The first stone of the new building was laid on Armistice Day in 1922, so that it took eight years and an expenditure of about $1,425,000 to restore the Cathedral as it was before it was shattered by German guns.

Impressive religious services marked the consecration and ecclesiastics from all parts of Belgium and Northern France were present. High Mass was celebrated by Canon de Laere, former dean of Ypres, who played a heroic part in the war.

DUBLIN.—Special "purified" editions of two English Sunday newspapers will be printed in London for circulation in the Irish Free State.

This was disclosed recently with an announcement that The People and The Empire News, both previously banned under the Censorship of publications act, would be on sale again here on Sunday, with most of their crime news removed.

ROME.—An Italian newspaper, "La Tribune," recently protested editorially against the visit to Italy of an Italian-American Methodist pilgrimage reported to have sailed from New York enroute to Italy. The protest was headed "an undesirable American pilgrimage," and referred to a statement that the pilgrimage intended to visit spots in Italy "memorable to Protestantism."

The editor of "La Tribune" irronically added: "This news teaches us something we did not know—that there are in Italy places memorable to Italian Protestantism. In truth we did not know until now that there was Italian Protestantism, and much less that it had memorable spots on our soil."

ROME.—Latest statistics of the Franciscans reveal that 2,468,578 Catholics are found in their care in the fifty-one territories of the mission world in which they labor, with 194,048 more preparing for baptism. Pagans in these territories total 85,114,384.

The personnel engaged in this vast field totals 13,521. Of these 2,748 are priests or brothers, and 2,636 are Sisters. The remainder are catechists, teachers, and lay workers.

WUCHOW.—The Rev. John Romaniello, M.M., once of New Rochelle, N. Y., and now a Maryknoll missioner of the Wuchow Prefecture Apostolic is probably the only foreigner who at the present time circulates freely through this war-infected section of China by means of military passes.

He cared for the wounded soldiers, and thus won the confidence and gratitude of the Chinese mintary authorities, who gave him a pass and allowed him to travel in mintary trucks to Pingnam, at present the central mission of the Wuchow Prefecture.

MACKENZIE.—A veteran priest sixty-eight years old has gone back to the Holy Name of Mary Mission, Arctic Red River, to take up once more the difficult post which he held for thirty-two years and of which he was relieved when old age bore down upon him. He is Father Constant Giroux, O. M. I., who has voluntarily undertaken the task following the death of his young successor, Father Lecuyer, O. M. I., who besides himself, was the only living priest who knew the language of the Loucheux Indians of the Red River district.

MEXICO CITY.—With the recent death of the Rt. Rev. Miguel M. de la Mora, Bishop of San Louis Potosi, Mexico lost one of her best known Bishops and the Catholic Church one of the stauncnest defenders of her Faith. Bishop de la Mora was for many years a conspicuous champion of the rights of Catholics. He was accused in 1917 of conspiracy against the government and his arrest stirred members of his Faith all over the world. Pleas for his release were sent to President Carranza by Pope Benedict and by President Wilson.

For three years Bishop de la Mora exiled himself during religious troubles in Mexico, but came out of hiding to take part in the defense of Catholics after the killing of General Obregon. He denied that his coreligionists officially had anything to do with the assassination.

ATHENS.—The highest officials of the Greek Republic, including the President, were present at the recent Catholic celebration of the centenary of the independence of Greece, held in the Athens Cathedral. Officiating at the ceremonies, which consisted of sermon, hymn of thanksgiving and Benediction of the Blessed Sacrament, was the Most Rev. John Filippucci, Archbishop of Athens. In his discourse His Grace stressed Catholic participation in the patriotic, artistic, civil and scientific life of Greece. The ceremonies were described by the President as "deeply moving and unforgettable."

Our Annual

EDUCATIONAL NUMBER

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STATION O.S.V.

(By the Rev. R. E. Kelly)

BISHOP WILSON URGES PRACTISE OF TIPPING HATS WHEN WHEN PASSING CHURCHES.

Bishop Luther B. Wilson, (Prot.), in a sermon recently to the members of the Newark conference in session in the Halsey Street M. E. Church, praised Catholic men for the public reverence they display in removing their hats as they pass Catholic churches. He commended the example to Methodists and men of all other denominations. He urged that Methodists follow the practise.

"I see many times Catholic men lift their hats as they pass their places of worship. I would that you and I had such deep regard for religion. It seems to be that we should second this practise and exhibit this reverence, not alone to our own churches, but to all places of worship. And I commend this to you for your consideration."

Only The Persecuted Church Grows Strong

"The things that one naturally expects to destroy faith are often the things on which the Church thrives. Did any of you ever know of a Church that died of persecution? I know of many dead churches, but they didn't die of persecution. The blood of martyrs is the seed of the Church. Persecution never makes the Church die."—Dr. Finis S. Idleman, Central Christian Church, New York City, New York.

THE minister is right, and it would be well for enemies of the Catholic Church to take notice.

If there be any outstanding fact of history it is that the Catholic Church, in accordance with the prediction of her Founder, has been persistently persecuted by those bad of heart, by the worldly minded, and by those in power who saw material advantages in a campaign of persecution. If there be a collateral outstanding fact of history, it is that the Catholic Church was never destroyed, never injured, but greatly benefited by such persecutions.

It is true that persecution was successful in some countries, and that rival religious organizations, promoted by the State, were established and grew into larger membership, but other countries were the beneficiaries of such persecution, while the faithful at home became much more faithful, when they did not enjoy the privilege of laying down their lives for their faith.

Every anti-Catholic movement in the United States has benefited the Catholic Church. There were many who honestly believed that the Catholic Church was back of the MENACE, an anti-Catholic paper, which once had a very large circulation; that the Catholic Church herself founded the Klu Klux Klan, because the persecution waged by these instrumentalities tended to cement the Catholic people more closely and to start many non-Catholics on the road of investigation into the truth of the charges leveled against the Catholic religion.

The Catholic clergy of the south, where the Catholic religion was made the chief issue in the presidential campaign of 1928, are agreed that the attention focused on the Catholic Church during that campaign was a hundred times more helpful than hurtful to her.

People study history, but they do not learn the lessons of history. If there be any lesson which history teaches it is that the Catholic Church always came forth stronger after every persecution. Jealousy of her on the part of other religious organizations keeps them in a hostile mind, disposes them ever to show sympathy for any drive against the Catholic Church even though it be conducted by Bolsheviki enemies of all religion. The slanders directed against the Catholic Church through many centuries, and still believed by those who have been reared in an anti-Catholic atmosphere, keep many people aloof from the Church, but the Church, like Christ, grows stronger even if she does not grow popular on account of them.

But the old Church moves on, preserves the fundamentals of faith for all Christian organizations and keeps alive faith in the supernatural. The persecutions of the Catholic Church in various countries during the past century have been nothing compared to those waged during the century immediately preceding; but the Catholic Church was not strangled anywhere, her prestige is now rather greater in every country in which persecution was then waged against her.

The reflecting man will recall that Christ predicted that His Church would be treated as He and His Apostles were treated, and that He pronounced her and her followers blessed, because they were privileged to suffer for their Master. Such reflection should lead to another, namely, that the Church, which has survived nineteen hundred years of assault, and which has repeatedly triumphed over every enemy, must be divine.

The Psychology of the Gospel Ceremonies in the Mass

By the Rev. John A. O'Brien, Ph.D., Chaplain at the University of Illinois

UPON the completion of the epistle with its gradual and tract, the celebrant proceeds to the center preparatory to reading the gospel. In order that the holy gospel be worthily announced there are required not only a pure heart and pure lips, but the person proclaiming it must have a special mission with the approbation and blessing of God upon him. That is why the celebrant pausing at the center of the altar raises his eyes to the crucifix in external acknowledgment of the great source whence flow so many blessings and spiritual helps, namely, the death of Christ on the Cross.

Then he bows low in outward physical acknowledgment of his spiritual unworthiness to announce the sublime truths of the gospel. While still bent in that posture of humility he articulates the moving prayer that is implicit in his whole bodily demeanor: "Cleanse my heart and my lips, O Almighty God, Who didst cleanse the lips of the Prophet Isaias with a burning coal; and vouchsafe through Thy gracious mercy, so to purify me, that I may worthily announce Thy holy gospel. Amen."

When the celebrant begins to read the gospel he traces with his thumb the figure of the cross over the first words of the Evangel, to express in this external manner the fact that all the spiritual values contained therein

(Continued on Page Five)

ROCKHURST GRADUATE RECEIVES AWARD FOR ARCHITECTURAL WORK

Joseph D. Murphy, graduate of the Jesuit Fathers' Rockhurst College in Kansas City, has been awarded the Beaux Arts scholarship entitling him to a year of study in Europe for his architectural design. He won the contest in competition with architectural students of all leading American universities.

Talks Across Sea With Pope

CLARENCE MACKAY

According to a New York report, the new phone system in the Vatican was installed with the help of Clarence Mackay, who is said to have made the first trans-Atlantic talk with the Holy Father.

FORT WAYNE DISTRICT NEWS

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

D. of I. Committees Appointed at Meeting

Our Lady of Victory Circle To Serve Dinner At Orphans' Home Picnic Sept. 14

New membership, relief and social committees were appointed and reports submitted by retiring chairmen of these committees at the July business meeting of Our Lady of Victory circle, Daughters of Isabella, Fort Wayne, held Friday night at Community center assembly room. Mrs. Marie Klotz, regent, presided at the meeting. Preceding the regular transaction of business the Rev. Francis A. Sheridan, director of Community center, addressed the assembly. His request that he be furnished a list of single and married women in the organization who would be willing to assist in the preparation and serving of banquets and party luncheons during the fall and winter was favorably acted upon at the meeting.

Announcement was made by Mrs. Klotz of the addition of four new members on the D. of I. Girls' Home board. A fifth is also named supplying for one member who resigned on account of health. Accordingly the new board members are : Mrs. Johanna Olds, Mrs. Grace Bueter, Mrs. Amelia Bennigen, Miss Anna Hirschfelder and Miss Anna Brink. Considerable success is marking the conduct of the home and with the opening of September there will be a capacity enrollment. The semi-annual report was submitted at the meeting.

Incident to the Corpus Christi celebration June 22, in St. Vincent's orphan home grove, in the expense of which all parishes were to share, the Daughters of Isabella paid the sum of $105. Since the annual picnic was held during the afternoon and evening the D. of I. also expended $55 for the entertainment of the Sisters and orphans.

The annual picnic of St. Vincent's orphan home will be held Sunday September 14 and the D. of I. have granted the request of the Poor Handmaids of Christ in charge of the institution to serve the chicken dinner and assist them in the general conduct of the outing.

New committees were appointed as follows:

Membership—Mrs. Marie Mennewisch, chairman; Miss Florence Miscbo, vice chairman; Mrs. Marie Klotz, Mrs. Julia Libbing, Mrs. Mary Pearson, Mrs. Jessie Lynch, Mrs. Anna Alt, Mrs. Elizabeth Kanning, Mrs. Mary Bocholl, Miss Alice O'Reilly, Miss Helen May Irwin, Miss Grace Kissing, Miss Marie Cunningham, Miss Jeanette Perry, Miss Genevieve Murphy, Miss Flora Perry, Miss Loraine Scheib, Miss Marie Noll, Miss Agnes Baker, Miss Margaret Logan.

Social—Mrs. Loretta Fink, chairman; Mrs. Edna Miller, vice chairman; Mrs. Ida Bell, Mrs. Alice Berghoff, Mrs. Agnes Becker Blee, Mrs. Gertrude Broderick, Mrs. Elenore Cahill, Mrs. Amelia Chapman, Mrs. Catherine Dahm, Mrs. Mary Schwartz, Mrs. Louise Goodman, Mrs. Charlotte Fry, Mrs. Alma Reed, Mrs. Lorena Giere, Mrs. Stella Humbrecht, Mrs. Catherine Hueber, Mrs. Alexa Jaeger, Mrs. Marie O'Brien, Mrs. Cecelia Oswald, Mrs. Louise Lourent, Miss Lucille Corbett, Miss Rose App, Miss Loretta Groman, Miss Laura Bell, Miss Zoa Dodane, Miss Claire Voirol, Miss Cecilia Fink, Miss Irene Fox, Miss Teresa Becquette, Miss Irene Rissing, Miss Venita Steinacker.

Relief— Mrs. Julia Libbing, honorary chairman; Mrs. Louise Lauer, chairman; Mrs. Lillian Noll, vice chairman; Mrs. Clara Venderly, Mrs. Lena Allgeier, Mrs. Mary Block, Mrs. Johanna Braun, Mrs. Mary Buckley, Mrs. Mary E. Cook, Mrs. Amelia Dermody, Mrs. Anna Doerfel, Mrs. Catherine Ehinger, Mrs. Cecilia Graffe, Mrs. Eunice Hiser, Mrs. Adeline Howley, Mrs. Elenore Didier, Mrs. Catherine Klug, Mrs. Delia McBride, Mrs. Mary Carr, Mrs. Rose Glessner, Mrs. Alice Newhaus, Miss Clara Rauner, Miss Anna Conners, Miss Anna Dewald, Miss Lucy Jocquel, Miss Mary Kretz.

The retiring chairmen of these committees, Mrs. Amelia Bennigen, Mrs. Anna Deininger and Mrs. Frank Hoy, and their assistants, were given a vote of thanks for their efficient work. The August business meeting of the D. of I., like that of July, will be held on the fourth instead of the second Friday night of the month. Initiation of a class of candidates is scheduled for September.

St. Vincent's General Committee Appointed

Progress is reported in plans for the annual picnic to be given Sunday August 17 by the Rev. John E. Dillon, and the congregation of St. Vincent's church, Auburn road, six miles north of Fort Wayne. This outing featured by a chicken dinner and novel entertainment will be held in the beautiful grove of Sacred Heart Academy.

Members of the general committee named by the pastor include the trustees, officers of societies and others. Those announced are: Trustees—Joseph Pepe, Frank Till, Isidore Pepe, Henry Bobay, Thomas Burns.

Holy Name Society—Adrian Weaver, Martin Weaver.

Rosary Society—Miss Margaret Till and Mrs. Leo Till. George Martin, William Martin, Ernest Girard and Mrs. George Till, Jr. The picnic, which is for the benefit of the church, is open to the public. Committees for the dinner, stands and booths will shortly be organized.

Precious Blood Pastor Leaves for Wisconsin

The Rev. Basil Didier, C.PP.S., pastor of the Church of the Most Precious Blood, Fort Wayne, left the city Sunday afternoon for Chicago enroute to Wisconsin for a two weeks' vacation. He will visit in Milwaukee, Fond du Lac, Mellon, Rhinelander, Park Falls and Superior. Father Didier was formerly pastor in Wisconsin. During his absence the Rev. John Wilson, C. PP. S., will be in charge of the parish. A Precious Blood Father from St. Charles' Seminary, Carthagena, O., will assist him on the first Friday and over Sunday. The pastor will return Saturday, August 9.

August 25-29 Father Didier will attend the annual retreat of the Congregation at Carthagena. Father Didier's work has been particularly strenuous during the past year incident to the completion and opening of the new school.

Two Parish Picnics Attended by Hundreds

Several hundred patronized the annual parish picnics held Sunday, July 27, at St. Patrick's church grounds, Arcola, and St. Mary's, Avilla. The Rev. Paul A. Welch and his committees were in charge of the former; the Rev. Leo Faurote and parishes conducted the latter. Chicken dinners were served by the ladies, who also prepared inviting suppers. Booths and stands were also popular centers and the picnics proved decidedly successful. Large groups of the laity and a number of the clergy from Fort Wayne and vicinity attended the outings.

ST. ANDREW'S CONVENT DEDICATED

The Rt. Rev. John F. Noll, D. D., Bishop of Fort Wayne, officiating, blessing of the new $30,000 Convent of the Sisters of St. Francis, St. Andrew's parish, Fort Wayne, took place at 7:30 p. m. Thursday, July 24. The Rev. Henry A. Hoerstmann was in charge of arrangements.

After the blessing of the edifice, the Bishop was celebrant at Benediction of the Most Blessed Sacrament. The Rev. J. Nicholas Allgeier, Besancon, was deacon; the Rev. Charles W. Marr, Monroeville, subdeacon; Father Hoerstmann, master of ceremonies. Clergy participating included: The Rt. Rev. Msgr. Joseph F. Delaney, the Very Rev. Msgr. H. F. Joseph Kroll, the Rev. S. Joachim Ryder, the Rev. Charles F. Girardot, the Rev. Basil Didier, C. PP. S., the Rev. John Wilson, C. PP. S., the Rev. John A. Dapp, the Rev. Charles Feltes, the Rev. Arnold J. Wibbert, the Rev. Alfred Reinig, Fort Wayne; the Rev. Francis P. Faust, New Haven; the Rev. Fridolin J. Hasler, Hessen Cassel. A luncheon was served in the guests' dining room following the services.

The convent has a frontage on Schele Avenue and is directly back of St. Andrew's Academy, New Haven Avenue. Sister M. Micheline is superior. An inspection of the building is announced for Sunday, August 10, by which time all furnishings will be installed. The blessing was set for an earlier date owing to the Bishop's approaching trip to Hungary and Switzerland.

C. C. H. S. Staff, Fort Wayne, Reappointed

Through appointment made by the Provincial Chapter of the Congregation of Holy Cross, Notre Dame, headed by the Very Rev. James A. Burns, C. S. C., the personnel of the staff at Central Catholic High School, Fort Wayne, will be unchanged for the opening of the new scholastic year.

Brother Harold, C. S. C., will continue his duties as principal, the staff including: Brother Owen, Brother Finbar, Brother Justin, Brother Neil, Brother Paul, Brother Octavius and Brother Victorian. Brother Harold made a business trip to Fort Wayne on Friday, leaving again for Notre Dame Sunday afternoon. The entire staff will return to the city September 2, preparatory for the opening of the new scholastic year.

In order to provide for the large group of freshmen entering the high school it has been decided to teach some of the first year classes in one of the rooms of Cathedral grade school.

Precious Blood Priest Dies at Carthagena

The Rev. Anthony Dick, C. PP. S., 78, a venerable member of the Congregation of the Most Precious Blood, died July 21 at St. Charles' Seminary, Cathagena, O., motherhouse of the community, where he had been living a retired life for the past 10 years. He was born in St. Stephen, O., January 1, 1852. He was pastor of St. Augustine's church, Rensselaer, Ind., 1891, pastor at St. Sebastian, O., and filled several other pastoral appointments, laboring zealously. The funeral was held Thursday morning, July 22, from the seminary chapel followed by interment in the community cemetery. The Rev. Basil Didier, C. PP. S., pastor of the Church of the Most Precious Blood, Fort Wayne, attended the obsequies.

Cathedral Assistant Gives Initial Sermon

The Rev. Francis M. Shanley, recently ordained and newly appointed assistant to the Rev. Thomas M. Conroy, rector of the Cathedral of the Immaculate Conception, Fort Wayne, gave his initial sermon on the seventh Sunday after Pentecost. He was heard by large congregations at five Masses. Based on the epistle of the Sunday, his topic was "Eternal Retribution."

Mrs. Anna J. McCarthy, Pioneer Citizen, Dies

Mrs. Ann Jane McCarthy, 80, a native of England and for 58 years a resident of Fort Wayne, died Tuesday morning at St. Joseph's hospital. Deceased was a well known member of the Cathedral of the Immaculate Conception and Rosary society. Surviving are two daughters, Mrs. Harry Mougin and Miss Alice McCarthy, Fort Wayne; a son, Thomas McCarthy, Mishawaka, and two grandchildren. The Rev. John A. McCarthy, rector of St. Ann's church, Lafayette, is a nephew. The funeral was held Thursday morning, July 22, from the Cathedral.

ANNUAL PICNIC AUGUST 10 ANNOUNCED AT GENEVA

Sponsored by St. Mary's congregation, R. R. No. 2, Geneva, Ind., popularly known as Irish Settlement, a picnic featured by a chicken dinner will be held Sunday, August 10. Music and a special program of entertainment for the visitors are being planned. Proceeds of the picnic are for the benefit of the church.

Announcement was made that in observance of the First Friday, August 1, there will be holy hour followed by benediction at 7:30 o'clock Friday night.

Old Gent—"Now, can you give me a good reason why I should give you a nickel?"

Small Boy—"I sure can. If I was an old gentleman with a nice new plug hat on and there was lots of nice black mud handy, and a kid asked me for a nickel, I wouldn't start no argument.

Fordham Professor Named State Parole Commissioner of N. Y.

New York.—Governor Franklin D. Roosevelt has appointed Bernard J. Fagan, professor in the Fordham University School of Social Service and chief probation officer of the Children's Court in this city, to the office of State Parole Commissioner.

Mr. Fagan, who is the author of several works on probation and well-known as a lecturer on probation problems, is vice-president of the National Conference of Catholic Charities and is president of the New York City Conference of Social Work. He was the organizer and first president of the Mulry Club.

English Officials Praise Catholics' Aid In Emigration

London—The warm thanks of the Overseas Settlement Committee of Dominions Office—a government department—were expressed to Catholics for their interest in the emigration problem, at the annual meeting of the Catholic Emigration Society. Mr. Geoffrey Whiskard, C. B., vice-chairman of the committee, said Catholics were doing work that needed to be done, yet work which could not be done, by the government.

Catholic Abstinence Union to Convene

Pittsburgh.—The National Catholic Total Abstinence Union will hold its fifty-ninth annual convention in this city on August 4, 5 and 6 under the auspices of the Father Matthew Society, it has been announced here.

The Father Matthew Society is one of the largest and most prosperous Catholic Total Abstinence Societies in the United States.

Priest Shoots Thief

Louisville, Ky.—The Rev. Justin Smith, of St. Agnes' Catholic church here, shot and seriously wounded Arthur Hunt, forty-six years old, who, the priest alleges, was robbing the chicken coop belonging to the church. Hunt recently completed a prison sentence for stealing chickens. No charge was placed against the wounded man.

Father Smith declared that about $100 worth of fowls had been stolen from the chicken coops recently.

REQUIESCANT

In your charity pray for the repose of the souls of the following whose deaths have been announced to us since our last issue.

Walenty Piotrowski, Terre Coupe, July 23.

Ehrentrude Anna Kowalski, age 35, July 21.

Albert J. Pranger, 37, Fort Wayne, July 25.

George Arens, 46, Fort Wayne, July 23.

August E. Parnin, 63, Fort Wayne, July 21.

Mrs. Ann Jane McCarthy, 8, Fort Wayne, July 22.

Mrs. Caroline Kegelman, 75, Fort Wayne, July 21.

Catholics

PROMINENT IN THE OUTSTANDING HEADLINES OF THE DAY'S NEWS

ROME—The French can have their Joan of Arc whose exploits appeal to Italians, but the Fascisti are going to have a patron saint of their own.

SAINT CATHERINE

They have decided to inaugurate a nation-wide movement to make St. Catherine of Siena the national patron. A special society has been founded to foster the movement and Mussolini is understood to have given whole-hearted endorsement to the organization. It is the intention of the Fascisti to stress the zeal of the saint while not overlooking her personal charm, her efforts to promote peace, and the numerous literary masterpieces that she left for the world to marvel at.

NEW YORK — With racketeers heading here from Chicago, Manhattan faces a new crime wave that worries police but has no terrors for

BERNARD FAGAN

Bernard J. Fagan, formerly chief probation officer of the New York City Children's Court. He has just been made a member of the state parole board by Governor Roosevelt.

Mr. Fagan has some pronounced views on handling criminals. Coddling does society and the individual law-breaker more harm than good. Nevertheless, Mr. Fagan believes that an offender who is not a habitual criminal should be given a chance to reform. He has helped thousands of juvenile offenders back on the right road.

PARIS—Tired and broken-down Paris university professors, thanks indirectly to Cardinal Richelieu of church, state, stage and historic fame, have just received his ancestral chateau and its park of more than a thousand acres, where they may go for a rest and where foreign professors visiting France may also stay. The gift was made by the Duc de Richelieua, a direct descendant of Cardinal Richelieu's nephew.

CARDINAL RICHELIEU

It was at the castle that the cardinal passed his early childhood. It belonged to his family and later to the cardinal's brother, who died so poor that the estate had to be sold to make good his debts. The cardinal purchased it while he was a bishop, held it during his lifetime, and title to it passed on to a nephew when Cardinal Richelieu died.

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...it true that isolation of re... ...from the world does not ...them holy? Is it likewise ...that it is necessary to know ...world to be religious? Such ...the substance of a sermon I ...over the radio.

...r Lord once said: "Unless ...become as little children, ye ...not enter the Kingdom of ...ven." Children do not have ...owledge of the world. The ...lusion is obvious.

...dly advise why the Jew's ...bath Day, Saturday, or the ...enth Day, was changed to the ...day of the week in the Mid... Ages of Christianity. I am of ...Protestant faith but open... ...ded and desirous of learning ...sides of religious questions.

...the early ages of Christian... in fact, according to Tradi... ...within the lifetime of the ...stles, Sunday was observed ...the Lord's Day instead of the ...bath Day of the Old Law. ...day was selected to com... ...orate especially the Resur... ...tion of Our Lord from the ...b, and the descent of the ...Ghost upon the Apostles on ...tecost Sunday.

...observing Sunday as the ...'s Day, the early Christian ...rch complied with the essen... part of God's Commandment at the same time, impressed ...the Jews that the ceremon... ...laws of the Jews had ended ...the death of Christ on Cal... ...y.

...man, who professes to be a ...tical Catholic, tells his ...ghbor that he must pay Five ...lars each time that he misses ...s, otherwise he claims that ...priest would not help to get ...soul out of Purgatory. What ...he answer?

...his "practical Catholic" is ...ing some fun at the expense ...his credulous neighbor, or he ...a fit subject for a psycho... ...ic ward. Every Catholic ...ows that he does not and can... ...buy the forgiveness of sins; ...must be truly contrite of ...rt and have a firm purpose of ...endment before the confessor ...absolve him.

...uring the past school year I ...to listen to several lectures ...noted engineer who, in the ...rse of his lectures, touched ...religion. He stated that ...per cent of the contents of the ...le were chaff, the other 16 ...cent wheat. By chaff he ...ant untruths or merely inser... ...by writers of the Bible. ...you please comment on ...?

...he statements you have made ...firm those we have stressed ...arding Catholic education. ...engineer, whether it be of ...structural steel work, or in ...mical analysis or what not, ...not major in the study of ...Scriptures. He may be a wiz ...his engineering work, but us... ...ly has a very limited knowledge of the Bible or religious subjects. During the past few years many noted leaders in industry have given their sage observations upon religion and allied subjects, only to make themselves ridiculous.

Despite the comments of your engineer, the Bible has stood the test of the centuries; it will be remembered long after your engineer is forgotten. The Bible is the inspired Word of God and is recognized as such by Christian people. No question, by the infidel, or other of his ilk, can overthrow the Bible.

It is strange and deplorable, indeed, that Catholic parents will permit their children to attend institutions where atheistically inclined professors reign. Were this but an isolated instance, it would be bad enough, but it is most unfortunate that so many teachers, infected with atheistical and communistic ideas, are, under the respectable shadow of the professor's chair, permitted to spew forth their poisoned utterances to the impressionable minds of youth.

Is a sacrilege an absolutely unforgiveable sin?

If one receives the Sacraments, is truly sorry and firmly resolved to avoid such a sin in the future, he may receive forgiveness.

Who was the foundress of the Ursulines? Please give a sketch of her life.

Angela Merici, born March 21, 1474, at Desenzano, a little town in Lombardy, founded the Ursulines November 25, 1535. She was left an orphan at an early age, but cared for by her uncle. During the years of her girlhood, she gave evidence of remarkable sanctity. She recognized the need of better instruction for young girls, particularly in religion and it was to care for this great work that she, with twelve followers, formed the first Ursuline Community.

St. Angela died January 27, 1540. Her body is buied in the Church of St. Afra in Brescia.

Her feast is observed May 31.

An acquaintance of mine, who spends quite a bit of time reading the works of modern-day philosophers, asked me the following question. The Bible states that the bad angels were banished from Heaven. Consequently turmoil must have existed in Heaven at that time. Does it not follow then that there is turmoil existing in Heaven which is described as being a place of everlasting bliss?

The angels, after their creation by God, were on probation as were our first parents. The Apocalyse, chapter 20, verse 27, assures us that nothing defiled can enter Heaven. The Psalms, Book of Isaias, Book of Job, the Gospel of St. John, and the Apocalypse tell us that none of the evils of this world, such as hunger, thirst, labor, sin, death or strife, can exist in Heaven. St. Paul says: "Eye hath not seen, nor ear heard, nor hath it entered into the heart of men what things God has prepared for them that love Him." There can be no sin, no strife, no turmoil where God is.

A SUMMER DAY

The leaves are smiling
In the breeze,
This day in June,
Bright are the skies
Of azure blue
Seen thru the trees.

High are my hopes,
With life atune—
As birds skim thru the air,
Born to upper firmament
Free from all care
With life's mission content.

—Julia M. Barclay.

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After Dinner Story

* Father Tim Casey

(By C. D. McENNIRY, C. Ss. R.)

THE UNEMPLOYMENT PROBLEM

Winter had set in at least two weeks earlier than usual, and that was a matter of no little moment in St. Mary's Parish. The children welcomed it. On the morning of November 15 the lake down in Pelican Park was found frozen solid—a good fortnight before they had even ventured to hope for it. The news was shouted from house to house, and, in less time than it takes to tell it, a howling mob was racing for the pond.

But many a worried father and mother had kept fearful watch on the falling mercury the night before and had slept but little. Extra bills for coal! Extra bills for shoes and clothing! Higher prices for food! Loreen's torn shoes would have done service until next month if this frigid wave had held off, and Bobbie's overcoat could have waited until after the rent was paid. The family could just barely worry through an ordinary winter when work was plentiful. But now—a mountain of extra bills, and the bread winner out of a job! And then the usual, or perhaps more than usual, allotment of sickness and accidents and unforeseen calamities. It was not merely "hard luck"—it was tragedy.

Father Casey had lived and worked in the very midst of it since last November. January was now drawing to a close, and still no relief in sight. He had been on a sick call down in the poorest section of the parish and was returning sick at heart and weary of limb. Little wonder he murmured a "Deo gratias" when he heard the deep voice of Ronald Simon calling: "Father Tim. O, Father Tim, climb in and let me drive you home."

A big limousine rolled up to the curb, received the priest, and went purring on its way.

"How many times you have promised to come out and see the new home I am building, Father Tim? Now you are my prisoner, and that is the ransom I exact of you."

The rich manufacturer had never once refused assistance to any good work for which Father Casey had appealed to him, therefore the good priest felt in duty bound to satisfy his whim.

"Clarence, don't mind about the factory. Take the next turn for Como Place," Simon told the driver.

"Were you on your way to Plant Number Four?" Father Casey asked.

"I had intended to look in there for a minute. You know, when a plant is shut down it needs as much attention as when it is running, but—"

"Then by all means do so, since you are so near. I am in no hurry." In fact, the worried pastor was far more interested in that idle plant on the outskirts of the parish than in all the fine mansions in the world.

A phantom ship, a haunted house, a city of the dead, Jerusalem in ruins—these were some of the uncanny similes which came to Father Casey while he and his friend stood in the deserted factory looking at the long rows of machines silent and motionless.

"It is costing me thousands of dollars for upkeep, without a penny in return, every day this plant lies idle," said Simon; "but we can't crowd the market."

"What are all the workmen doing that used to be employed here?" the priest inquired.

"I'm sure I don't know. Picked up jobs somewhere else, I suppose."

"Are other factories going so strong as to be able to absorb the thousands of men you let out from here?"

"No, Father Tim; other factories are, like my own, firing rather than hiring."

"Then it is quite likely that these men are out of work entirely."

"I shouldn't doubt it. We have a high rate of unemployment this winter."

"How do they live—and support their families?"

"That is a question," he conceded. "Poor devils, they must be up against it. Lawrence," he ordered as they stepped into the car, "now drive us out to the new house."

Exteriorly the mansion was finished. Simple and unpretenious, yet, at the same time, faultless in style, in proportions, in lines, in every minutest detail, it had an air of dignity, strength, repose. Its setting back among the age-old oaks and elms of Como Place was perfect; there wanted only the warm breath of spring to drive away the snow and frost and allow the completion of the scheme of lawns, hedges, vines, and shrubs.

Father Casey walked back a little seeking the most favorable viewpoint and stood looking with frank admiration at the beautiful home. Simon was pleased to note how well the priest appreciated the exquisite good taste of the building. He was about to call attention to certain features, when a man in clean working clothes stepped up to him, lifted his hat, and said eagerly:

"Mr. Simon, couldn't you possibly give me a job of some kind? I have—"

The manufacturer was indignant at being approached in this manner.

"I am not the hiring clerk," he replied haughtily and turned on his heel.

The stranger persisted: "Anything, Mr. Simon, no matter what it is. I am desperately in need of work."

"This is private property." Simon said these words loud enough to reach the ears of an alert private watchman, who began to walk rapidly toward them.

A flush of shame and anger spread over the workman's face; he turned back to the street.

"He looked like an honest man," Father Casey remarked; "it may be a hungry family drove him to this unconventional way of trying to find employment."

Simon sensed a hidden reproof in what the priest said. He called the watchman and handed him a five-dollar bill.

"Go after that man. Give him this. Tell him we are sorry, but we cannot take on any workmen."

Before they had reached the door, the watchman was back with the money.

"He refused it, sir—said he was not begging, but looking for a chance to earn his living."

The front door opened immediately upon a great tiled hall. Father Casey could not restrain an exclamation of delight. Everything seemed so big and hearty, so generous and hospitable: the black rafters, the deep window seats, the broad stair of hewn oak, the massive fireplace. Workmen were busy setting the fixtures of hammered brass and iron.

"Now, Father, let me show you the dining hall, butler's pantry, kitchen, and servants' quarters. I consider our arrangement almost perfect. If this shortage of employment continues, we may hope to get servants who will do an honest day's work and not be so impertinent and independent." Then he called to the overseer: "Hyatt, are the plasterers working out there?"

"Yes, sir." The man approached and said in a lower tone: "I am getting real service on that plastering job, Mr. Simon. Every day plasterers come here looking for work, and so I can be mighty particular about the men I hire and about the way they put in their time." He chuckled with satisfaction and passed on to inspect the plumbing.

"What do you think all these tradesmen do who cannot get work?" Father Casey inquired.

The manufacturer made a wry face: "For the luvva Mike, Father Tim, you are taking all the joy out of this visit by continually harping on what I think about men who are out of work. As a matter of fact, I'd rather not think about them at all. As a subject of thought I find it neither quieting nor consoling. I am always ready to do my share toward the Community Chest, the Charity Drive, or any other worthy movement for the relief of the suffering. Oh, yes, I know what you want to say: that they are not asking charity, they are asking the chance to earn an honest living, like our friend outside a few minutes ago. Well, I have no work to give them. So, that's that. Now, tell me what you think—about this house of mine."

"I think—" He paused and gazed about for a long tme, an uncomfortably long time. "I think—that, when the communists seize this house, they will never dream of the value and charm nor even of the utility of much that it contains."

Ronald Simon paled ever so slightly. "Father Tim," he thundered; but his voice lacked the ring of conviction he wished to give it. "You know that is the wildest impossible nightmare. You know it is."

"I know nothing of the kind. I do know that in many different lands and many different centuries peaceable, industrious peoples have gone mad with communistic fever, murdered the rich and taken possession of their palaces and wrecked and wasted priceless treasures of art and architecture which they could not appreciate. I know, too, that it is not unusual for history to repeat itself."

"The common people have always come out of such orgies more miserable and destitute than they were before," the manufacturer said.

"But they do not remember that while under the spell of the demagogues who incite them to revolt."

"Our American people," Simon urged, "have far too much common sense to allow themselves to be hoodwinked by red demagogues."

"So long as they have work and wages, food, clothing, shelter, and a reasonable amount of recreation, yes. But give widespread unemployment, hungry children, fireless homes, desperate fathers, and how dangerously easy for American common sense to give place to communistic madness."

The rich man answered sullenly: "Well, when times are dull and markets are dead, I have no way of preventing unemployment and fireless homes and all that."

"It is your business to find a way. Even though you must at times shut down your factories, you may not shut off the supply of daily bread from your employees and their families. You just told me how much money you spend to keep your machines in good condition even while they are idle. Are not the men who operate these machines at least equally valuable? Are they not equally necessary for the running of your plants and the production of your wealth? Are they not at least equally deserving of your care even during a shutdown?"

"Look here, Father Tim, have I not always tried to help you in your work for the good of the people? You ought not be so hard on me."

"I am not hard on you. I am merely stating facts, and the facts are hard on you—and all men like you. No, Ronald Simon, never have you refused when I asked you to help any good cause. I know this well and gratefully appreciate it more than words can tell. I know, too, though you do not boast about it, that you have practically built the new convent for the Nuns of Perpetual Adoration. But listen. Great as your merit is for all this, you would do unspeakably more for the good of the Church by keeping your factories constantly filled with contented, well-paid workmen than by building a dozen convents."

"How so?"

"Because, when the people have constant work and adequate pay, they can and do take care of their own needs, religious, charitable, and otherwise. Furthermore, by keeping your men employed and paying them well, you stave off communism and thereby render invaluable service to the Church. For communism, the betrayer of the people, invariably begins by attacking the Church, the true friend of the people. The first thing the communists would do would be to seize those convents and turn them into dives or dance halls—or worse."

"But, Father Tm, I repeat: we have no way of preventing unemployment."

"And I repeat: it is your business to find a way. Let employers and employees get together and work it out."

"Employees are so often unreasonable. Why, Father Tim, you have done enough building at St. Mary's to know to your cost how tyrannical some labor unions can be the moment they get the upper hand."

"Employees, like employers, are human beings, and, therefore, like employers, they are selfish, shortsighted, and unreasonable on many points. At the same time they are reasonable and fair in the main. They can be brought to accept a reasonable and fair proposition when it is properly presented. If labor unions have at times been unfair toward employers, was it not because employers took the stand of enemies instead of sympathetic and helpful cooperators?"

"I have never had time to make a thorough study of such things," Simon said.

"You have found time to make a thorough study of all the other important aspects of your business: raw materials, production, marketing, financing, but no aspect is more important than this. Give it the attention and study it deserves."

"Suppose even then I do not know what to do?"

"Suppose one of your managers would tell you he did not know what to do with the plant you gave him to run?"

Simon smiled, anticipating the outcome, but he showed himself a good sport and answered:

"I would tell him to get out and let somebody else take the job that was able to do it."

"That is what God will tell you. You are not the absolute master of the wealth you control; you are simply God's manager. He will not forever keep a manager who so bungles the job that the goods He had intended to be administered for the benefit of the many, are hogged by the few while the many suffer destitution for want of them."

Have you entered Our Sunday Visitor "Short Story Contest"? The rules of the contest are printed on page one of this week's issue.

The Psychology of the Gospel Ceremonies in the Mass

(Continued from Page

have been rendered available to us through the merits of Christ's death upon the Cross, and that it records the history of His life and sufferings.

Both the congregation and the celebrant then make the sign of the cross upon their forehead, lips and breast. This is a threefold public profession of their reverence for the inspired word, believing it with their minds, proclaiming it with their lips, and loving it with their hearts.

It will be noted that when the priest crosses over from the center to begin the reading of the gospel, the entire congregation immediately arises and remains standing until its completion. Here again the visitor perceives that magnificent adaptation of bodily behavior to evoke the desired mental correlate.

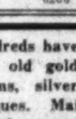
By standing, the congregation immediately manifests its reverence for the gospel as the inspired word of God, worthy of a respect paid to no human proclamation. Furthermore, the physical posture thus assumed is well calculated to induce the mental attitude of alacrity in receiving the precepts of the gospel and in executing them.

The Ceremonial Kiss

At the completion of the gospel, the celebrant raises the missal to his lips and kisses devoutly the first words of the gospel just read. Observe again how the Church utilizes the physical action most suited for the arousal of that psychical attitude of affectionate reverence with which the inspired word of God should be regarded. The kiss which from time immemorial has been the motor expression of the sentiments of love throbbing in the bosom of the race is pressed into the sacred service of religious liturgy in stirring anew the latent affection of the creature for His Savior and in enlisting the dynamic activity of the will in His sacred ministry.

In order to secure that whole-hearted adherence to the gospel precepts that manifests itself in action there is required not merely the appeal to the cognitive faculty but to the motor one of the will as well. It is the arousal of the love of the creature for his Redeemer that carries over to the will and thus touches off the springs of human action. It is no pale or cold intellectual attitude that the ceremonies of Catholic worship evoke, but an attitude in which the mind bows in reverent faith, and the heart is stirred with holy emotions that seek expression in appropriate movements of the will and in external deed.

BE A NURSE



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Directorial Organist Needed

The Cathedral Choir, Springfield, Ill., is looking for a Directorial Organist, but only an able, experienced one will be considered. If you are the man, send your credentials, experience and outstanding achievements in directing a choir to Reverend P. J. Fox, 891 South 6th Street, Springfield, Ill.

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Father Power's Labors Were Probably Similar to His

(Continued from Page

disease suddenly assumed a more alarming character; and notwithstanding the constant attendance and skillful treatment of two physicians, he finally sank under the attack. The immediate symptoms of cholera having been subdued, a raging fever supervened, which finally fell upon his brain. He was in the 53d year of his life.

"Like a good soldier of Christ, he fell at his post, faithfully doing his duty to the last. He had ever been remarkable for regularity and laborious zeal. Though frequently engaged during a great portion of the night in visiting the sick, he seldom failed to offer the holy sacrifice at an early hour of the ensuing morning. He spent few idle moments."

THE ROSARY.

In the days when priests were rare visitors in North Carolina, we read in the life of Cardinal Gibbons, tramps often played off as clergymen in order to get money. Father O'Callahan on one of his long trips had just finished a weary day's stretch when he came to a Catholic home. The woman of the house had recently been taken in by a "fake" priest, and asked Father O'Callahan for proofs of his priesthood. He showed her his breviary, vestments, missale, etc., which he had in a small suitcase—but these did not satisfy her. As Father O'Callahan could give her no further proofs, he was forced to leave the house.

Tired and hopeless, he sat down by a fence and began to say his beads. The woman had followed him with her eyes, and when she saw him take out his Rosary, she called him back and gave him food and shelter.

"I might have been deceived in the other things," she said, "but I knew you to be a real, holy priest when I saw you begin to say your beads."

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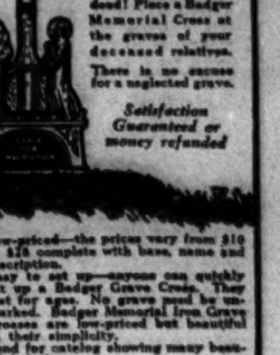

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OUR SUNDAY VISITOR
Huntington, Indiana

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And lifeless limbs thou dost restore,
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OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

RIGHT REVEREND JOHN F. NOLL, D. D., LL. D.,
Bishop of Fort Wayne—Editor-in-Chief.
Rev. Aquinas Knoff, Diocesan Editor.
Rev. R. E. Kelly, Rev. M. A. Chapman,
Associate Editors.

Contributing Editors: H. C. Hengell, A. Muntsch, S. J., John M. Ryan, C. S. C.

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HUNTINGTON, INDIANA, AUGUST 3, 1930

BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana
December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,

John Francis Noll
Bp. of Ft. Wayne

A PASTORAL EDITORIAL

A TOUR OF EUROPE BY AUTOMOBILE

After having spent several days in the Rhineland and Westphalia, I rejoined our touring party at Brussels, having intended to accompany them to Paris and to London.

However, upon the pressing entreaty of two priests who returned to their native land to retire after many years of arduous work in the United States, I agreed to leave the party again and to be their guests in Belgium for a week, and to take the S. S. "Pennland" from Antwerp instead of from Southampton. I did not regret my decision, for these priests entertained me in a manner which will long be remembered.

Together we visited Ostende and Nieuport, the scene of four years of violent warfare between the Belgian and German soldiers. Here 40,000 Belgians lost their lives while making a determined and successful effort to keep the Germans from taking Dunkirk, France, only a few miles distant. We walked fully half a mile in the trenches which the soldiers of Belgium occupied during their warfare. They are preserved as a war memorial by the government.

Belgium is slowly recovering from the depression of the war, though its franc, formerly worth 20c, is now worth less than 3c. Wages are low, and the prices high beyond all proportion to the wages. Clothing and merchandise are nearly as high as in the States, yet 35 francs, or $1.00 a day, is regarded as fairly good remuneration. Good housekeepers are paid about $1.00 a week.

Socialism, taking advantage of the situation, has had considerable success, though in the elections held recently it had a slight setback. The Catholics are well organized against Communism and aggressive infidelity, and their representatives lead in the House of Congress. Many Catholic dailies are published in Belgium and Catholic farmers have a strong national organization. A movement to separate Flanders in the north from Walloon in the south was administered a crushing defeat. Flanders contains sixty-five per cent of Belgium's population, and its people, for the most part, speak the Flemish language. In Walloon the French language predominates. There the Socialists are most numerous.

On the afternoon of June 7, the two priests referred to accompanied me to Antwerp, where I said good-bye to Europe after a very enjoyable visit of nine weeks.

The "Pennland" sailed up the river Scheldt, then into the British Channel, where, after an all-night ride, I met at Southampton the people with whom I had gone to Europe, to return with them to the land we all love.

LESS COSTLY EQUIPMENT BUT FAR MORE PATRONS.

John T. Flynn, who writes an article in the July number of the Forum dealing with "Religion and Business," maintains that the Protestant churches cater to the wealthy, and that clergymen cultivate the interests of the rich men, placing them on their Church Boards, on their Sunday School staffs, etc. Then he calls attention to the investment per church member of all Protestant churches in Manhattan, and contrasts the same with the investment per member of Catholic churches in the same area. He says:

"In Manhattan the plant of all Protestant communions averages nine hundred dollars a member. The Catholic establishment averages sixty-six dollars a member. And the latter includes not merely churches, but hundreds of schools, colleges, hospitals, asylums, convents, and clubhouses.

"In the Protestant churches these sums are raised largely through the munificence of a few wealthy patrons. In the Catholic church they are collected in small bits from the masses of its devotees. The effect in each case is somewhat different. The policy of the Protestant churches has set the preachers to running after rich men. That of the Catholic Church has tended to subordinate piety in the priesthood to the hardier and more indispensable virtues of practical business capacity." [Of course, we deny his charge against the Catholic priesthood. The complaint among ourselves is that Catholic seminarians overlook the business side of the future priest's administration.]

THE NEW MOVIE CODE

Some weeks ago the daily press carried news about the new Code adopted by the Motion Picture Producers and Distributors of America, of which Will Hayes is president. We know very little about the personnel of the Organization which adopted the Code, but, whether they acted under pressure or on their own initiative, we believe that the Code itself is a fine step forward.

We are certain that there are many who will believe that the adoption of this new standard in the production of talking films was made as a gesture to an impatient public. These people will be able to convince themselves whether they are right or wrong in their notion by keeping a close eye on films produced from this time on. If the movies are not true to the letter and spirit of the Code, then people should show their disapproval either by protesting or by withholding their patronage.

Readers Speak to Readers

St. Francis Mission,
St. Francis, S. D., July 9, 1930.

Rt. Rev. and dear Bishop:

A parcel post box filled with all kinds of altar linens, donated by the members of the Order of St. Veronica, has arrived at our mission in perfect good shape. The enclosed little card shows that we owe it to your kindness. Accept our humble heartfelt thanks. The first holy sacrifice of the Mass I will offer when using them I will apply for the members of the Order of St. Veronica who contributed to the generous donation. We don't know them, but God does, and surely will reward them in His own good way. Not knowing their address, we beg you to tender our thanks to them.

Recommending also our mission and school to their prayers,

Sincerely,
P. FLOR. DIGMANN, S. J.

St. Francis Mission,
St. Francis, S. D., July 9, 1930.

Rt. Rev. and dear Bishop:

On this occasion I wish also to thank you for the regular sending (gratis, as it seems) of Our Sunday Visitor. Besides our church here at St. Francis, we have over twenty church buildings in the different districts of the reservation. More and more also white Catholics come in of late. Five of our "Patres Excuruntes" tend to them as much as possible every week, and each of them takes seven copies along to divide them. No doubt Our Sunday Visitor is a God-send paper and has done already much and will do more in time to come to harmonize and strengthen and establish the Kingdom of Christ in its readers.

Under separate cover I send your Lordship the two last numbers of the Indian Sentinel showing what we try to do for the same purpose.

Recommending our mission and school to your memento at the holy sacrifice,

Gratefully yours,
P. FLOR. DIGMANN, S. J.

Peoria, Illinois

Dear Father:

A letter in today's "Readers Column," signed by M. R. Ashmour and having to do with developing greater interest in the Mass, drew my attention.

I am heartily in accord with the views expressed, and if permitted, would like to put forward a suggestion of my own.

If Catholics wish to advertise the Church, in a simple and dignified, yet unostentatious, manner, one which would attract attention without giving undue offence to anyone (I mention this last, inasmuch as a public medium would be employed) why would it not be possible, every Sunday, to publish the Mass of the day in the Sunday papers?

This idea has been mentioned to a few persons, who have commented on it favorably; but I have been surprised to find it regarded as somewhat singular, for it seems decidedly simple to me. This is an advertising age, and it has ever been the policy of the Church to use wisely for herself, which means God's glory,—the best product of every age. Why not, then, this? God knows, our Sunday newspapers are wearily full enough of crime and scandal and sensation; could we not, perhaps, utilize a small space to give God glory, in the praise of the unchanging centuries?

To make perfectly clear my idea, I would say that it has a twofold motive. First, to advertise the Mass to Catholics; secondly, to draw the attention of those non-Catholics who might be interested—those, for instance, mentioned in your today's article, who would accept an invitation to Mass and then ask questions, wishing to learn about it. This last, however, is really much the least, though I am sure it could not fail to have some results.

In reference to the first point, however; I think it can scarcely be denied that Catholics of America, on the whole, are lamentably ignorant of the liturgical element in the Church. Yet it is one of her chief treasures. Would not this method bring it home to our people in a universal and easily understandable way—inasmuch as practically everyone reads newspapers, and the Mass prayers and short liturgical explanations published (for these last would be necessary relative to feasts, etc.) would apply to the Mass of that day, and be readily applicable by anyone interested?

I am glad to have the opportunity of congratulating you on "Our Sunday Visitor"; I have read it with interest and profit for some years. Congratulations, too, on the liturgical matter in the Children's Page; it is very good.

Sincerely yours,
M. A. C.

Wilson, Fla., June 20, 1930

Dear Editor:

A good Catholic friend of mine sends me copies of your paper. I read it with interest and have found that the word "Harmonizer" is right. I am a Protestant and a Mason, but the more I read your paper, the better I like it. I am also sending it to some of my Protestant friends as I believe it expresses real Christianity. I want you and my friends to know just where I stand.

Yours,
CHARLES GUSTAVUS.

Burnham, Pa.

Dear Editor:

. . . I have been reading the Visitor since I was a tiny school girl and every year I enjoy it more.

Sincerely yours,
A. M.

"AND SO WE WENT TO ROME." (Acts 28:14)

Travel Talks of a Pilgrim Pastor.

(A chapter from the book "Open My Heart")

FLORENCE

THE BARGELLO, ASCENSION DAY, PONTASSIEVE AND FIESOLE

SINCE these chapters are not part of a guide book to the Art Galleries of Florence, I may be pardoned if I omit any reference to the two largest of them, the Uffizi and the Pitti. I do this all the more gracefully because I have never been in either of them! Of course, I should be, and in my better moments I am, ashamed to make such a confession. I know it marks me for a barbarian and a philistine, but that can't be helped. I hope to visit Florence again, and yet again, and I have no intention whatever of doing penance by visiting either of them. But I shall go back, with great joy, both to San Marco and the little Cathedral Museum, and (this with the utmost emphasis) to the National Museum known as the Bargello. If there were not a single work of art in that old palace it would be delightful. Its cortile or court yard, with the walls adorned by tablets and stone coats of arms, its outside stairway, its low arches with the iron rings for holding torches still on the columns, is the quintessence of the Middle Ages, the fine flavor of Florence.

It is here that we may complete our Michaelangelo pilgrimage, for in one room are a number of his smaller works; the pathetic tipsy Bacchus; the unfinished bust of Brutus; the serene bas relief tondo of the Madonna and Child, also incomplete, and a number of old copies of his other works which round out our list and increase our admiration of him who was, without question, the greatest artist of all time. This museum is the shrine of another great Florentine artist, who died just before Michaelangelo was born. The chief works of Donatello are in Florence, many of the figures on the Campanile of the Duomo being his hand. One of his earliest efforts, a great wooden crucifix, is in Santa Croce; his Judith and Holofernes stands in the Loggia dei Lanzi. And here in the Bargello is the original St. George, considered his masterpiece, which formerly stood in its niche on the facade of the strange old three-storeyed church of Or San Michele in the Via dei Calzaioli. He also essayed a David, in bronze, and his St. John Baptist is famous. There is a marble David, too, full of youth and confidence, and a jolly dancing Angel which shows how the artist, first, perhaps, of the sculptors of his era, began to break away from the classic models and to feel after that realism and naturalism which his successors cultivated after him.

Who does not know the Flying Mercury, poised on the tip of a single toe and holding up the caduceus as he rushes through the air, borne upon the bronze breath of a blowing cherub and the delicate wings which sprout from his sandals? The bronze original by Giovanni Bologna is one of the treasures of the Bargello. But this museum is so rich that it would be impossible in a short chapter even to name all the masterpieces which greet the visitor as old friends, so familiar are they in reproduction. Cellini's wax model for the Perseus is there, under a glass case. Plaques by Luca and Andrea della Robbia, with their characteristic blue backgrounds and richly colored garlands of fruit and flowers; the famous Bust of a Boy by the elder of the two brothers; the pottery altar and numerous small pieces send you forth with the determination to beggar yourself buying, in the great pottery shop near by, excellent small reproductions in the same charming medium of these greatest of artists in ceramics.

(To be Continued)

MASS SERVERS

Before us, filled with sanctity,
You serve at Mass, on bended knee.
You genuflect and serve Him wine
Which He shall change to Blood Divine.
You worship at His bleeding feet
And cheer Him in His lone retreat.

Dear little lads, all surpliced white;
God's chosen ones who claim the right
To walk through His Gethsemane
Adoring Him on bended knee,
Your worship reaches Him above;
How He must revel in your love!

VAL. C. SCHMIDT.

THE QUIET MAN'S STING.

A very reserved man was traveling in a railway train and was asked by a man sitting next to him if he believed every word in the bible.

"Yes," he replied, "I do."

"Surely," exclaimed the man, "you don't believe that Jonah was swallowed by a whale?"

"I do," he replied, "and when I get to heaven I'll ask him about it."

"But suppose he's not in heaven?" inquired the stranger with a sneer.

"Then you ask him!" was the quiet man's reply.

To Those Desiring

SAFE INVESTMENTS

We recommend and offer for sale notes on Catholic Church property in denominations of $500.00 and $1,000.00 each bearing five and one-half per cent interest payable semi-annually.

Please write for circular.

JOHN A. SCHMIDT & CO.
10 SOUTH LA SALLE STREET
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OUR SUNDAY VISITOR does not beg, but it is willing to accept anything you may care to give for

The Catechists' Training School.

A Little From Many Helps

The Cost of the Catechist Training School—$245.000.00.

Balance Due $46,174.54

Besides carrying the debt on the building, OUR SUNDAY VISITOR maintains the school at a cost of $20,000 a year.

* * * * * *

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

* * * * * *

Send all donations to OUR SUNDAY VISITOR, Huntington, Ind. To all who send $1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the Missionary Catechists.

* * *

Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 18 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are a desire to embrace with self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

HOW TO SUPPORT THE WORK.

A donation of $300.00 will support a Catechist in training or in the mission field for one year, or $25.00 per month; an offering of any amount will help towards a burse. A subscription to The Missionary Catechist, an interesting monthly magazine, costing only 50c the year, will help.

* * *

TO OUR LADY OF VICTORY

Dear Lady of Victory
Sweet and sad,
Pray, please, for Thy children
Good and bad.

Sweet Lady of Victory,
Pray, we pray,
That our sins and sorrows
Be taken away.

Sad Lady of Victory
On bended knee,
Our prayers and our thanks
We'll sing to Thee.

Dear Lady of Victory,
Sweet and sad,
Pray, please, for Thy children
Good and bad.

—J. M. D.

EVENING PRAYER

Sacred Heart, remember me;
Locked within Thy holy Wound
This night may I be.
Let me not through any sin
Grieve Thee, my supremest Good,
Pardon grant Thy wayward child
Through Thy precious Blood.
Translations by F. Jos. Mutch.

MORNING PRAYES

In the early morning hour,
Sacred Heart, remember me;
Locked within Thy holy Wound
This day may I be.
Let me not through any sin
Grieve Thee, my supremest Good,
For I am Thy child, redeemed
Through Thy precious Blood.

St. Mary's College—Notre Dame

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NEWS FROM OUR DIOCESE
OUTSIDE OF FORT WAYNE

SOUTH BEND

CORRESPONDENT:
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932 Monroe St.,
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outh Bend Youth Meets Death in River

William Slesinski, age 11, son of and Mrs. Max Slesinski of 420 uth Laurel St., South Bend, was owned in the St. Joseph river, Tues- , while swimming near the La e Avenue bridge.

Accompanied by his pal, Emory szar, the boy entered the water rtly before noon, the Huszar lad ying near the shore as he cannot im. William, however, ventured ther out where the current was too ft for him and he was soon heard ling for help. Emory ran for assist- e but by the time aid was secured boy had drowned. His body was overed several hours later.

Funeral services were held Friday m St. Hedwige's church, the pastor, ther Gruza officiating. The lad was pupil in St. Hedwige's school and a mber of last year's first communion ss.

WANATAH PICNIC SUNDAY

Sunday, August 3, the parishoners Sacred Heart Church, Wanatah, l hold a chicken dinner and picnic. event is under the auspices of the ies of the parish.

On this occasion Mass will be cele- ted at 10 o'clock, and dinner will rved.

The proceeds are for the benefit of e parish.

LAFAYETTE

CORRESPONDENT:
Miss Eileen Lamb
638 S. Tenth St.,
Lafayette, Indiana

w Pastor at St. Boniface Expected Soon

Rev. Generose Stronk Will Succeed Rev. Alexander Wilberding—Appointee Well Known in City—Rev. Pascal Koerner Stays.

nnouncement has just been made the appointment of the Rev. Gene- Stronk, O. F. M., of Louisville, as pastor of St. Boniface's church this city to succeed the Rev. Alex- r Wilberding, O. F. M., who has acting as temporary pastor since the death of the Rev. Ildephonse Gast, O. F. M., last January. The Rev. Pascal Koerner, O. F. M., is to remain as assistant at St. Boniface's and the Rev. A. Wilberding is to go to Detroit as a missionary at Duns Scotus College, a Franciscan institution.

The newly-appointed St. Boniface's pastor is no stranger in Lafayette, having served at one time as chaplain at St. Elizabeth's hospital, and he has many friends here. A native of Covington, Ky., he was ordained twenty-three years ago in Cincinnati. He came to Lafayette from Minock, Ill., to the hospital office and left here about nine years ago for Peoria, Sacred Heart church. For the past five years he has been pastor of St. Boniface's church in Louisville.

The Rev. Pascal Koerner has been assistant here for two years past and is a native of Bloomington, Ill. He was ordained a priest five years ago and came to Lafayette from Cincinnati, having made many friends here. The appointments are expected to take effect within the next week. They are made by the provincial of St. John the Baptist province, the Franciscan Fathers, and his council, with headquarters in Cincinnati.

Mary A. Conlon, Aged Resident of Mulberry, Dies

Mulberry, Ind.—Mary Ann Conlon, eighty, died at her home in Mulberry at 4:00 o'clock, July 22. Death was due to complications of diseases. She was the daughter of John and Johanna McGrath and was born in County Clare, Ireland, April 19, 1850. She came to America with her family when three years of age and settled in Hamilton, Ohio. The deceased came to Tippecanoe County when eleven years of age and took up residence near Dayton, Ind. On August 29, 1869, she was married to Michael Conlon and eight children were born to this union; six survive. Her husband preceded her in death about thirty years ago.

Surviving are the following relatives: Three sons, John Conlon, of Lafayette; Edward Conlon, of Warner, Alberta, Canada; Philip Conlon, of Lafayette, Route 12; three daughters, Mrs. Agnes McLaughlin, of Clarke Hill; Mary Fitzgerald, of Lafayette; Catherine Fickle, of Mulberry. Twenty-one grandchildren and six great-grandchildren also survive.

Mrs. Conlon was a member of St. Mary's church, where funeral services were held.

Madison Woman Dies At Hospital—Member Of St. Anthony's Home

Miss Mary Augustin, eighty, died at St. Elizabeth's hospital Tuesday morning at 1:00 o'clock. She has been a patient at the hospital since Monday having been taken there from St. Anthony's home. Death was due to infirmities of age. She was admitted to the home about three years ago from Madison, Ind., where she was a member of the Catholic church. A nephew, Joseph Augustin, of Madison, and a sister, whose name is unknown, living in Michigan, are the only surviving relatives.

LOGANSPORT

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LADY FORESTERS ENJOY CARD SOCIAL

St. Margaret's Court, Lady Foresters, met in St. Bridget's school hall, Logansport, Friday evening, July 25, for a business and social session. Plans were formulated for a picnic, which was held Wednesday, July 30, at the home of Mrs. Mayhew, southeast of Logansport, and the remainder of the evening was spent playing Bunco. Awards were made to Mrs. James Hooley, Mrs. Bernard Kroeger and Mrs. Iola Davis.

LOGANSPORT PRIESTS AT FATHER GUENDLING RITES

Four Catholic priests of Logansport were in Peru, Ind., Thursday morning, July 24, attending the funeral of the Rev. John H. Guendling, former pastor of St. Charles' church, Peru, who died in St. Elizabeth's hospital at Lafayette, Ind. The priests from Logansport who attended the funeral were the Reverends James H. Durham, Nicholas Keller, Leo J. Breitenbach and L. E. Deininger.

24 WOMEN PRESENT FOR HOSPITAL PARTY

Six tables were arranged for games at the recent card party held in the Logansport K. of C. hall under the auspices of the sewing circle of St. Joseph's hospital. Awards for high scores were made to Mrs. Lienemann, Mrs. Geyer and Mrs. A. Holle.

YOUNG LADIES' SODALITY CONDUCT ANNUAL PICNIC

The Young Ladies' Sodality of St. Joseph's church, Logansport, held its annual picnic at Lake Bruce, near here, Sunday, July 27. Several guests from the sodalities of St. Vincent's and St. Bridget's churches, Logansport, were present on invitation.

HOLY NAME COMMUNION ON SUNDAY, AUGUST 3

Sunday, August 10, is the regular Holy Name Communion Sunday in Logansport and members are urged to turn out with their respective societies.

Papers of Army Surgeon Enhance Catholic Record

(Continued from Page One)

While camps resound with triumphal acclamations, while nations rejoice in victory and glory, the most honorable office a minister of the altar can fill is to be the organ by which public gratitude is conveyed to the Omnipotent.

"'Those miracles which He once wrought for His chosen people are renewed in our favor; and it would be equally ungrateful and impious not to acknowledge, that the event which lately confounded our enemies, and frustrated their designs was the wonderful work of that God who guards your liberties.'

Success Due to God

"'And who but He could so combine the circumstances which led to success?' the Abbe continued. 'We have seen our enemies push forward amid perils almost innumerable—amid obstacles almost insurmountable—to the spot which was designed to witness their disgrace; yet they eagerly sought it, as their theater of triumph! Blind as they were, they bore hunger, thirst, and inclement skies, poured their blood in battle against brave republicans, and crossed immense regions to confine themselves in another Jericho, whose walls were fated to fall before another Joshua. It is He, Whose voice commands the winds, the seas and the seasons, Who formed a junction on the same day, in the same hour, between a formidable fleet from the south, and an army rushing from the north, like an impetuous torrent. Who but He, in Whose hands are the hearts of men, could inspire the allied troops with the friendship, the confidence, the tenderness of brothers? How is it that two nations, once divided, jealous, inimical, and nursed in reciprocal prejudices, are now so closely united as to form but one? . . .

"'For how many favors have we not to thank Him during the course of the present year? Your union, which was at first supported by justice alone, has been consolidated by your courage, and the knot which ties you together is become indissoluble by the accession of all the States, and the unanimous vote of all the confederates. You present to the universe the noble sight of a society which, founded in equality and justice, secure to the individuals who compose it the utmost happiness which can be derived from human institutions. This advantage which so many other nations have been unable to procure, even after ages of efforts and misery, is granted by Divine Providence to the United States; and His adorable decrees have marked the present moment for the completion of that memorable, happy revolution which has taken place in this extensive continent. While your councils were thus acquiring new energy, rapid and multiplied successes have crowned your arms in the Southern states.'-"

"Hearts Unsoiled by Hatred"

"'On this solemn occasion,' he continued, 'we might renew our thanks to the God of battles for the success He has granted to the arms of your allies and your friends, by land and by sea, through the other parts of the globe. But let us not recall those events, which too clearly prove how much the hearts of our enemies have been hardened. Let us prostrate ourselves at the altar, and implore the God of mercy to suspend His vengeance, to spare them in His wrath, to inspire them with sentiments of justice and moderation, to terminate their obstinacy and error, and to ordain that your victories be followed by peace and tranquility. Let us beseech Him to continue to shed on the councils of the King, your ally, that spirit of wisdom, of justice, and of courage, which has rendered his reign so glorious. Let us entreat Him to maintain in each of the states that intelligence by which the United States are inspired. Let us return Him thanks that a faction, whose rebellion He has corrected, now deprived of support, is annihilated. Let us offer Him pure hearts, unsoiled by private hatred or public dissension; and let us, with one will and one voice, pour forth to the Lord that hymn of praise, by which Christians celebrate their gratitude and His glory.'"

Preceding this entry, there are in the papers items which read in part as follows:

"July 7th—Our army was drawn up in a line, and reviewed by General Rochambeau, commander-in-chief of the French Army, with His Excellency, General Washington, and other general officers.

"10th—Another review took place in the presence of the French Ambassador, from Philadelphia; after which the French Army passed a review in presence of the general officers of both armies.

"13th—Notwithstanding the active bustle which attends our present situation I received an invitation with a number of officers of our regiment, to dine with a party of French officers in their camp. . . . The gentlemen appear desirous of cultivating an acquaintance with our officers, but being ignorant of each others' language, we can enjoy but little conversation. The French Army exhibit their martial array to the greatest advantage. In the officers we recognize the accomplished gentlemen, free and affable in their manners . . . It has been remarked, to their honor, that during their march from Newport to join our army, their course has been marked with the most exemplary order and regularity, committing no depredations, but conducting towards the inhabitants on their route with great civility and propriety. We now greet them as friends and allies, and they manifest a zealous determination to act in unison against the common enemy. This conduct must have a happy tendency to eradicate from the minds of the Americans their ancient prejudices against the French people. They punctually paid their expenses in hard money, which made them acceptable guests wherever they passed; and, in fact, the large quantity of solid coin which they brought into the United States, is to be considered as of infinite importance at the present period of our affairs."

An extract from the letters of Abbe Podin, a French clergyman with Count Rochambeau's army, which also are included in these writings, states that "The arrival of the French Army at Philadelphia was more like a triumph than simply passing through the place. . . . "

Washington Praises French Aids

"October 20th—In the general orders of this day our Commander-in-Chief expressed his entire approbation and his warmest thanks to the French and American officers and soldiers of all descriptions, for the brave and honorable part which they have acted during the siege . . . Among the general officers whom His Excellency particularly noticed, for the important services which they rendered during the seige, are Generals Lincoln, De La Fayette, Steuben, Knox and Du Porgail, His Excellency Count Rochambeau, and several other distinguished French officers.

"It is a very gratifying circumstance that every degree of Harmony, confidence and friendly intercourse subsisted between the American and French troops during the campaign—no contest, except an emulous spirit to excell in exploits and enterprise against the common enemy, and a desire to be celebrated in the annals of history for an ardent love of great and heroic actions."

SUMMER CHATS CONCERNING THINGS EDUCATIONAL

By The Rev. P. J. Schmid.

THE PEDAGOGUE AND EDUCATION

"Coaches" have been criticised as being the highest salaried persons on the teaching staff. Perhaps they are excelling as teachers. Coaches attain success through the same qualities that should be possessed by any teacher. Knowledge of the game and of men, versatility in tactics, sympathy and leadership distinguish the generalissimos on the athletic field. Those very traits—only along different lines of endeavor—mark the efficient teacher or pedagogue.

Pedagogue is an excellent word to designate the teacher, the school-master or mistress, the instructor of children. The word is derived from the Greek language, where "paidos" signified a child, and "agein" meant to lead. The composite word "paidos-agein," or its English equivalent pedagogue, therefore spell the leading of children. This leading of children at once indicates to us the chief function in the life of a teacher. No more beautiful term could be found for the characterization of the duties of those who instruct youth.

Immediately the fallacy of the views of those persons becomes apparent, whose memory recalls the teacher in the guise of a shrivelled old woman, commonly styled "the school marm," or of a tyrannical, hard-boiled wielder of the hickory club. Such creatures have existed and by way of exception may still be thriving in scattered numbers; however, persons of this type cannot be called teachers or pedagogues.

THE TEACHER AN ARTIST

Neither can teaching be considered a trade. For trades, as e. g. carpentry or masonry, call for a certain limited knowledge and skill in the activities pertaining to the craft in question. Professions, on the contrary, involve the solving of more complex problems, as well as the analyzing of situations as to purpose and the mode of interrelation with other problems. While trades primarily follow out definite rules, professions seek to understand and utilize principles in their appropriation to specific cases and instances.

Evidently then teaching enters the category of professions. Although the least ostentatious amongst these, it ranks foremost as to importance. In fact it has been rightly claimed that teaching is not merely a profession but rather an act. Initiative, genius, creative power and originality—virtues of the artist—characterize the real teacher. While artists in the field of music, of sculpture, of painting, concern themselves with things inanimate, teachers direct their activities to the developing of nature's noblest product—human beings.

Ordinarily laymen refrain from seriously criticizing artists or professional people with regard to the specialized activities of the latter groups. Curiously enough there is little hesitation as to the criticism of the teaching profession. Even the thoroughly illiterate assumes a superior attitude at times, and arrogates unto himself the faculty of laying down rules, which the humble teacher ought or ought not to follow.

Of course the teacher, deserving of his name, passes such criticism by ignoring it. Nonetheless, dealing with just this matter, forms at times one of the serious occupations of every teacher. Even teachers of the parochial system could contribute a small chapter to this part of the book of teachers' experiences.

PARENTS OUGHT TO CONFIDE IN TEACHERS

Ignorance on the part of the public prompts such unfair criticism against the teaching profession. True enough, there are failures in this profession as in others. In fact, owing to the unique requirements for success in teaching, one might even expect a higher percent of incompetency. If artists are naturally gifted with a special genius, then, too, the teacher in the best sense of the word, must be a favored child of nature. Perhaps it requires no exaggeration to say that teachers are born and not made.

On the other hand, where there is an efficient teachar, he deserves the fullest cooperation and confidence of the parents of the children entrusted to his care. A teacher ought to receive the same trust as that which is usually accorded the family physician or lawyer.

PUBLIC UNGRATEFUL TO TEACHING PROFESSION

Since the public does not as yet have this proper understanding of the teaching profession, unintentionally perhaps, yet nevertheless actually, it proves itself most ungrateful for services rendered. Should we mention salaries? Take into consideration the years of preparation on the part of a teacher, his talents and general qualifications, and then compare his remuneration with that of even ordinary laborers.

We need not refer here to the reimbursement given to religious; even the teachers of the great public system in this country are underpaid. Chicago's greatest crime of the past season, an eternal disgrace is the fact that it has withheld for so long a time the just wages of its teaching force. Only the ideal and altruistic teaching profession can tolerate such abuse.

In fact no adequate remuneration could be paid the teacher for his services. He deals in ethical values and with things that transcend physical tangibility. Teachers as a group are little concerned about these things. Their main interests are spiritual rather than material. This however, does not absolve the public from the just debt it owes this profession.

Or take again the case of the individual child which has withstood every reasonable effort on the part of the teacher. The average parent usually decides hastily and prematurely in favor of the child. After all his child could not possibly be wrong. Forthwith a rush is made upon the teacher or the child is removed from the school.

TEACHER IS THE SCHOOL

Such actions once more reflect, generally speaking, against the public. Conscientious and wise teachers endeavor to assume an impartial attitude toward all pupils. Whether it is the Jones' boy or the Smith's girl matters little to the teacher. His profession is to lead all of them, to assist them, inspire them and help them in a sympathetic way. Where the child is recalcitrant to this treatment he naturally will be opposed by the teacher until he manifests an interested spirit of co-operation.

Consequently, when parents remove their child from a school for the reason asserted, they once more manifest a lack of intelligence. It has been stated, by those who know, that the teacher is the school. Laboratories, libraries, classrooms are in reality secondary factors in the training of children. Long before there were established schools and universities, as we now know them, people learned, but always they attached themselves to some individual with a message, in fact the greatest teachers of all times, Moses, Plato, Thomas Aquinas, our Saviour Jesus Christ, never taught in schools.

How silly, then, the practice on the part of parents, to make selections of schools for their children, on the basis of material equipment, rather than in consideration of the personnel of the teaching staff.

RELIGIOUS vs. SECULAR TEACHERS

In this connection a word may be said with reference to the status of the religious as compared to that of the secular teacher. We assume at present, that in either instant the teacher is intellectually qualified for his important duties of life. During the pioneer days of the country men and women were often despatched as teachers, although they themselves possessed neither the requisite knowledge nor tact for the work. Our government deserves great praise in this respect, for having made every human effort to have teachers adequately trained, before admitting them to practice. No other profession would tolerate amateurs in its ranks. Why should the teaching profession?

Granted this intellectual equality, between the secular and the religious teacher, it would seem that in many respects the religious teacher possesses advantages which cannot be overlooked. Firstly the religious teacher devotes himself, exclusively, to use the term from humanitarian motives to his sublime task. He has, therefore, a singularity of purpose which the secular cannot have. Under the wise direction of the laws of the Church, her religious are exempt from the ordinary cares of life. This permits the religious teacher to give exclusive thought to the task in hand. Likewise, even naturally considered, the religious leads an ideal life, although a life which necessitates denial of self. This mode and manner of living leaves its indelible imprint on the individual given to its practice. Therefore, in a wide sense of the word, the religious teacher comes into the class-room, bearing in his every action the marks of a perfection, that transcends in a way, the ordinary hum-drum of life. Such things in turn impress the ideally inclined mind of youth, and the influence ordinarily is for good. Christian parents do well to give thoughtful consideration to these advantages possessed by the religious instructor.

All might profitably analyse their former teachers' influence on life, as Cicero, Rome's foremost statesman and orator has done. This influence, Cicero claims, inspired him and directed him, led him to enter and pursue the path of tireless effort, of wide reading, of lofty aspiration, revealing to him the refreshment of spirit to be found in the flowery meads and cool groves of literature and familiarising him with the master-minds that he himself might grow, for, as has been truly said, "the more extensive our acquaintance is with the works of those who have excelled, the greater will be our own power of invention, the more original will be our conceptions."

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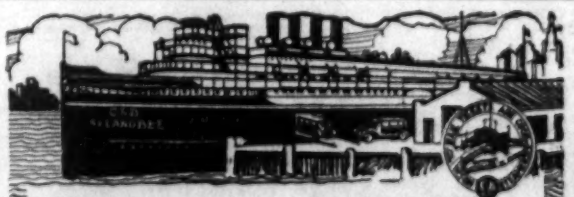
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CHILDRENS' COLUMNS

"Suffer the little children, and forbid them not to come to me..."

THE REV. F. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page.

VACATION NUMBERS

CHILD'S LESSON FROM TODAY'S GOSPEL

Eighth Sunday After Pentecost.

"The children of this world are wiser in their generation than the children of light." Perhaps these words need a little explanation before our young readers learn today's lesson.

"Children of the world" are those people who run after the pleasures and honors and comforts and vanities of this world, and forget about their souls and their God. "Children of light" are those people living in the world, but blessed with Faith in God and Hope of Eternal happiness.

The lesson taught is this. "Children of the world" seem more in earnest about seeking and finding bodily pleasures. They make great sacrifices for a momentary happiness. All hours of the night they are found either in the parties or dance-halls; all hours of the morning find them up and ready for pleasure trips. They will sit for hours in the hot sun watching games.

That is why St. Luke, in the Gospel today warns us to be wise and seek the higher, nobler joys of soul; living a life of virtue and of merit before God. We all admit that we are more concerned with our bodies and comforts, than we are with our souls. We are "children of light"—Divine Light, gifted with Faith and God's Graces, yet we act as though we were still "children of the world."

What sacrifices do we make gladly to keep God's Law, and to fulfill our duties toward Him? The evening devotions of Lent or a Mission are too long. The hour of rising to attend Holy Mass is all too early. The weather is too hot for us to go to the public devotions and processions in God's honor. We can sit for hours and speak of the games and sports and deeds of physical strength, yet never a word of admiration for those heroes of virtue, the martyrs and saints of the army of God.

We will work for hours in order to receive a few dollars with which to buy more pleasures of sense, but seem unconcerned about gaining our crown and throne in Heaven. Many people will work in hot stores and factories all day without complaining, yet the hour of Mass during summer is too hot and unbearable. "Are the children of this world wiser than you?"

"WRITE—ME—CLUB"

Our many little readers in different parts of the United States and Canada may wish to write to one another during vacation time. Send your full name and age and address to "Editor of Children's Page," Our Sunday Visitor, Huntington, Indiana. Do *not* send us your letters, just your name, age and address.

NEW ADDRESSES

Jennie Lutie, age 15, Box 885, Royalton, Ill.; Walter DeBlaere, age 16, 1816 3rd St., Moline, Ill.; Valeria Giere, age 14, 406 South 1st St., Coldwater, O.; LaMar Giere, age 13, 406 South 1st St., Coldwater, Ohio; Rita Giere, age 12, 406 South 1st St., Coldwater, Ohio; Mary Catherine Dee, age 13, 4209a St. Louis Ave., St. Louis, Mo.; Mildred Fischer, age 14, 1700 N. Superior St., Appelton, Wis.; Pauline Eckerman, age 11, 634 N. Gould St., Sheridan, Wyoming; Mary Magdalen Muller, age 14, 13355 Indiana Ave., Riverdale St., Chicago; Lawrence Epping, age 9, Hope, N. D.; Catherine Pettello, age 17, 345 North St., Keiser, Pa.; Sara Jane Carroll, age 11, 448 Shorter St., Eufaula, Alabama.

Mary Patricia Stewart, age 10, 3321 Avenue K, Galveston, Texas; Marie Hurst Sullivan, age 14, P. O. Box 261, Canso, N. S.; Robert Clayton Leming, age 9, 212 E. College St., Sparta, Ill.; Mary Duffy, age 9, 818 W. 10th St., Rushville, Indiana; Margaret B. Duffy, age 11, 818 W. 10th St., Rushville, Indiana; Helen Derfus, age 12, Sherwood, Wis.; Florence M. Kosal, age 14, Central City, Nebraska, Box 1; Helen M. Kosal, age 11, Box 5, Central City, Nebraska; Margaret Mary Donworth, age 13, P. O. Box 134, Machias, Maine; Mary Cloherty, age 16, Edgemont Rd., Katonah, N. Y.; Marie Teresa Houson, age 10, 807 Bross St., Belding, Mich.; Sofia Sokolski, age 12, R.F.D. 2, Dorset, Ohio.

Richard Frederick Smith, age 10, 733 Lane St., Topeka, Kansas; Elizabeth Cintary, age 15, 433 McKinley St., Middletown, Ohio; Rose Fisher, age 10, 86 Goodyear Ave., Buffalo, N. Y.; Genevieve Fisher, age 13, 85 Goodyear Avenue, Buffalo, N. Y.; Florentine Miller, age 14, Box 83, Waunakee, Wisconsin; Robert J. Hoevel, age 14, Rt. 10, Hessen Camel Rd., Ft. Wayne, Indiana; Dorothy Roberts, age 14, Fancy Farm, Kentucky; Louise de Baillou, age 12, 224 Dunreath St., Lafayette, Indiana; Margaret Ann Schramke, age 14, Ashland, Wisconsin; Rose Jakoby, age 17, 921 Charles Street, Louisville, Kentucky; Frances Lewis, age 11, Box 88, RFD 5, Augusta, Ga.; Anna Mary Hrodel, age 9, 1115 West Grant Street, Niles, Michigan.

Marion Fischer, age 12, 1700 N. Superior Street, Appelton, Wisconsin; Miriam Kilbourn, age 12, North Street, Bristol, Vermont; Cecile Lajoie, age 9, 39 S. Water Street, Vergennes, Vermont; Madeline Lajoie, age 11, 39 S. Water Street, Vergennes, Vermont; Janette P. Kochanowska, age 12, 903 W. Monroe Street, South Bend, Indiana; Elizabeth Craine, age 13, 98 Franklin Avenue, Oshkosh, Wisconsin; Visitor Friend, age 12, 1317 North Street, Waukesha, Wisconsin; Helen Pazourek, age 14, Steinmers Run, Md.; Helen Bader, age 13, Essex P. O., Md.; Mary Wilkel, age 10, Box 699, Livingston, Ill.; Anna Wilkel, age 12, Box 699, Livingston, Ill.

WHERE IS A GUM?

Captain: "What are you scratching your head for, Rastus?"

Colored Private: "Ah, sah, I got the 'rithmetic bugs in mah head, sah."

Captain: "What are arithmetic bugs?"

Colored Private: "Dat's cooties."

Captain: "What do they have to do with arithmetic?"

Colored Private: "Well, sah, dey add to mah misery; dey subtract from mah pleasure; dey divide my attention and dey multiply like everything."

JESUS CHRIST—YESTERDAY, TODAY AND FOREVER

Long, long before creation,
In God's eternal day;
The Son of God had loved us
And willed with us to stay.
He did not choose the Angels,
Those spirits pure and bright;
But chose the race of Adam,
To be His chief delight.

CHORUS

O JESUS, loving Savior,
Thou art our God and King;
Accept our adoration,
While we Thy mercies sing.

When Adam's race had fallen,
To darkest deeds of sin;
Didst die as our Redeemer,
Our souls by grace to win.
To cheer us on life's journey,
His Sacred Flesh, He gave
To give us strength and courage,
And virtue to be brave.

CHORUS

What future years may bring us,
We cannot now foresee;
But JESUS is eternal,
In Him our trust shall be.
To Father, Son and Spirit,
The blessed Three in One,
Be endless praise and Glory,
While countless ages run.

—Bro. T. F. Kelly, S. J.

VOCATION

Summer vacation is often a time of serious thought for graduates. They are nearing the time of Fall when children will return to school, other graduates will be following some particular vocation or profession, and some few are still praying for light to know what they should do. On that account we are presenting our advanced young readers with some data about the different Religious Orders of men and women in the Catholic Church. We do not give spiritual advice, but will gladly tell you about the different Orders and their addresses.

One of the first purposes of every religious order is "Christian Perfection." Consecrating oneself entirely to God, body and soul and life, is the solemn requisite of all religious orders. If a young person enters the Religious Order as a means of promoting his own ends as a great preacher or a superioress of a large convent, such a person's motives spring from pride, and certainly lead to disaster.

No person is ever forced into the priesthood, the brotherhood or the convent. Each one must pass through one or two years of novitiate; that is, a place and an atmosphere suitable to the careful study of one's vocation. During this time the young person has ample opportunity to learn the requirements of the Religious life, and to discover whether he or she wishes to take the responsibilities of such a life consecrated to God. A spiritual adviser rules over the novitiate and each novice discloses his difficulties and motives to the adviser, and abides by his decision.

All who enter religious orders do so of their own free-will, in order to live closer to God, and live holier lives.

DEFINITION OF HOME

Having offered a prize for the best definition of home, a London paper received more than five thousand answers. Among those adjudged the best were the following:

The golden setting in which the brightest jewel is mother.

A world of strife shut out, a world of love shut in.

Home is a person's estate, obtained without injustice, kept without disquietude, a place in which time is spent without repentance and which is ruled by justice, mercy and love.

A hive in which, like the industrious bee, youth garners the sweets and memories of life for age to meditate and feed upon.

The best place for a married man after business hours.

Home is the coziest, kindliest, sweetest place in all the world, the scene of our purest earthly joys and deepest sorrows.

The father's kingdom, the children's paradise, the mother's world.

The place where the great are sometimes small, and the small often great.

The jewel-casket containing the most precious of all jewels, domestic happiness.

Where you are treated best and grumble most.

The center of our affections, around which our hearts' best wishes twine.

A popular but paradoxical institution, in which woman works in the absence of man and man rests in the presence of woman.

A working model of heaven, with real angels in the form of mothers and wives.

A New Saint Each Week To Love and Imitate

S.—St. Stephan's Relics.
M.—St. Dominic.
T.—Our Lady of Sorrows.
W.—Transfiguration of our Lord.
T.—St. Cajetan.
F.—St. Cyriacus.
S.—St. Romanus.

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list and a short sketch of the Saint of each Monday.

MONDAY—ST. DOMINIC.

St. Dominic was born in Spain in the year 1170. Even as a child he had great sympathy for those who were suffering, and made many sacrifices to help them. As a student he sold his books to feed the poor during a famine, and once offered himself to take the place of a poor slave.

At the age of 25 he became superior of the Canons Regular of Osma, and he went with his Bishop to France. While there he was heart broken over the Albigensian heresy, and he dedicated himself and his life to the conversion of heretics and the defense of the true Faith.

He lived during the time of the great St. Francis of Assisi. It was in the year 1216 that he founded the "Order of Preachers" to fight down heresies by preaching. France, Italy, Spain and England welcomed these men of God. Our Blessed Lady was their special Protectress and She often whispered to St. Dominic as he preached, and She told him of the beautiful secrets of the Rosary. We owe the Rosary in its present form to St. Dominic. It was his most powerful weapon in winning souls back to God. His nights were spent in prayer, and his days in tireless work and preaching. Countless souls were won back to the Faith and three times he brought the dead back to life. It was on August 6th., 1221, at the age of 51, our Saint was called to his heavenly reward.

CRUSADE

Catholic Girls' Modesty-in-dress Crusade

Any girl between the ages of 12 and 20 may be a CRUSADER. Send in your name and address to Editor of Page Four (address given at top of this page), and say you will try to obey the rules intended to foster Modesty:

Remember these rules are: (1) Suitably high neck. (2) Long sleeves, at least covering elbows. (3) Skirts, well covering knees. (4) Dress of such material as to conceal form.

• • •

"Onward Christian Maidens!"

"Virgin most prudent, pray for us."

• • •

It is over a year since this CRUSADE of the Holy Father was taken up on the Children's Page. Thousands of young ladies have registered and been most faithful to the promises. Hundreds are still sending in their names and the effects on the individual as well as the good example to others must bear fruit.

While following the RULES of the CRUSADE do not forget the motive, namely, to promote the virtues which made our Blessed Lady so dear to God. A prayer each day to Mary will insure those beautiful virtues in your hearts, which are expressed by your modesty-in-dress. Daily say to Mary—"Virgin most prudent, pray for us."

As this new year for the CRUSADE opens, renew your promises and be not carried away by the repulsive fashions of the day. The heat of the summer time might tempt you to be careless about your dress. You can be comfortable as others, and still dress modestly.

The following new names, added to the hundreds already on the Honor Roll.

Marie N. Alsandor, Rt. 3, Box 1A, Opelousas, La.; Agnes LaCourse, Rt. 4, Red Lake Falls, Minn.; Alma Perry, Box 25, Britt, Ontario; Anna Seveglay, 225 Howard Ave., Bridgeport, Conn.; Tessie Seveglay, 225 Howard Ave., Bridgeport, Conn.; Julia Jacobs, 202 Osborne St., Bridgeport, Conn.; Mary M. Tomko, 703 Seybert St., Hazelton, Pa.; Marguerite A. McCall, North Rose, New York; Glendora Bond, Canso, Nova Scotia.

(To be continued next week)

DANGER

"Does 'at smile mean you forgive me?"

"Stay away, niggah; I'se jus smilin' to rest mah face."—American Boy.

TOO BAD

LOST—A lady's pocketbook in a car driven by an unknown man containing $10 and two passengers. Return to——. Reward.—Classified ad.

SUNDAY STORY

THE OLD COPPER BOWL.

Some time ago I came across an old copper bowl. Some early colonist had used it to boil bayberries from which he got the green wax that went into his candles.

I wished to find a use for this handsome old boiling pot, and it came to me that since it was used so long to help light the home of an earlier settler, why should it not be fitting and proper that it should be used today to help light my home? With this thought in mind I made it into an electric table light.

Now that the lamp is done I must make a shade. It must be a particular kind of shade—one that suits the old copper bowl and suits also the period or time in which the old bowl was made and used. In those days the women of the house made shades by laying pressed flowers and leaves upon white paper and then spattering the whole with some kind of ink. You see, whenever there was a flower or leaf no ink stained the paper, with the result that when the shade was done the figures of the flowers and leaves stood out in white against a spattered inky blackness.

This is the kind of a shade I shall make for my bayberry melting bowl, and I shall, of course, make my design of pressed bayberry leaves and berries. When I am done the old copper bowl will be set on a table and connected to the light circuit. Then the family will gather around and I shall press a button and behold the inside of the shade will be filled with light and the clear spots will glow and I hope everybody will be pleased with what the shade has to show.

Whenever we are tempted to do something wrong we ought to think over our own wonderful Spatter shade that we are working so hard at every day. What is all our cutting and pressing and placing and spattering going to make for us when some day the shade is finished and set on the lamp and the Master presses the button that turns off our earthly light and turns on the splendor of eternity? In that moment may the shade of each one of us glow with soft lustre full of delicate designs woven of kindly deeds, pure thoughts, hard work and love, and may the Master smile and say: "Because of this shade's beauty, I shall place it high on the wall to add glory to my house."

THINGS WE SEE IN A CATHOLIC CHURCH

In every well built church, the first thing that strikes your eye on entering, is the altar. By "well-built" I mean, there should be nothing to interefere with your view of the altar, and no decorations nor statues to distract you from the altar.

Altars are built of stone, marble, wood or composition. They occupy the center of the sanctuary, and are at the end opposite the main door of the church. Every altar should be visible from all parts of the church so that those present at holy Mass may follow the priest in the ceremonies.

In the temple of Jerusalem, by God's own command, there was an altar in the sanctuary; and St. Paul, in the New Law, says "We have an altar." (Hebr. XIII, 10). The altar represents Calvary to us. The steps leading up to it remind us of the mount on which Christ suffered and died for us. The altar is blessed or consecrated, at least the slab of marble called the "altar stone" containing relics of the Martyrs.

All the permanent as well as feast day decorations about the altar should direct our attention to the tabernacle, where the Prisoner of Love awaits us. This tabernacle sets on the table of the altar in the center, and is surmounted by a crucifix. On either side of the tabernacle should be three large candles. The plainer the altars the more devotional. Some artists of late years are making altars so elaborate, that our attention is taken from the tabernacle to the extravagant decorations. The simplicity of properly constructed altars impress you with the dignity and solemnity of the holy place.

When in church keep your eyes fixed on the altar; keep your heart and thoughts on Him Who silently rules there. Let the altar remind you of all He suffered on Calvary to open for your soul the gates of Heaven; and forget not the treasure of Divine Love residing always with us on our altars.

I'M SO GLAD YOU CALLED

Mrs. Witsend (from stairway): "Wilbur, for mercy's sake, turn off that radio! That woman has the awfullest voice I ever heard!

Wilbur: Ha! Ha! This isn't the radio, ma. This is Mrs. Highpitch come to call!—Life.

NOT GUILTY

The new maid called her mistress agitatedly. "I jes' wants you' all to unda'stand," she said, pointing to a statuette of Venus de Milo, "befo' I stahrts in hyar, that I didn't knock de arm off'n dis hyar monument. It was dat way when I come here."

THE LITTLE FLOWER AT THE BENEDICTINE SCHOOL

Reminiscenses of her teachers and classmates by one of her teachers

Translated by Odette Duval, Lisieux

ADOLESCENCE

(Continued)

"Our Mother Prioress," she said, "will get me a nicer one for the feast of the profession of Marie (Sister Mary of the Sacred Heart.) I make so much noise in the convent with my shoes. I am sorry as all the nuns say when I walk about 'There is Sister Henriette of the Child Jesus who passes!'" When the indiscreet questions came she answered merely: "It must be hard to be a Carmelite at fifteen years old. If it was not for the good God, we would never have enough courage! But for Him . . ."

"Are you tied down to rigorous abstinence?" "No, they are very indulgent to me and sometimes I eat meat." Sister Therese was a simple little postulant as she was a simple little pupil.

"You grew up very quickly." "Oh, thank God! If I had been a long time growing as tall as I am and I should not look like a maiden if I was like —— who is the same age as myself and is very small and then I should not have been a Carmelite. The good God helped me in allowing me to be taller than my age."

During this year 1888, on December 13th, all the Benedictine people were preparing a great feast for the anniversary of the 25 years of the foundation of the Association of the Children of Mary. Desiring to make the feast brighter, the Benedictine nuns asked the General Vicar, Chanoine Gaurie, for permission for the former pupils, Children of Mary, to come into the cloister. They received permission and sent the invitation to the former members to the feast with details of the day and triduum which preceded it. The Carmelite postulant, Therese, was not forgotten and in her austere cloister, she received the invitation. Blessed invitation! It gives an important relic as she replied with the following letter:

J. J. J. T. Carmel, Dec., '88
Jesus

My dear Mistress:

I am deeply moved by your kind attention. It is with pleasure that I received the dear circular of the Children of Mary. Certainly I shall not miss assisting by desire at this beautiful feast, for was it not in that blessed chapel that the Holy Virgin deigned to adopt me for her child on the lovely day of my First Communion, and on that of my reception in the Congregation of the Children of Mary? I shall never be able to forget, my dear Mistress, how kind you were to me at the time of these great events of my life and I do not doubt that the signal grace of my religious vocation took its germ on that happy day, when, surrounded by my good mistresses, I consecrated myself to Mary at the foot of the altar, choosing her especially for my Mother, having that morning received Jesus for the first time. I love to think that she did not then consider my unworthiness, but that, in her great goodness, she rather thought of the virtue of the dear mistresses who had, with so much care, prepared my heart to receive her Divine Son. I love to think it is for that reason that she so much wished to make me become still more perfectly her child by granting me the great favour of leading me to Carmel.

I think, my dear Mistress, that you heard of the illness of my dear father. For several days I feared that Almighty God would take him away from my tenderness, but Jesus deigned to grant me the grace of his recovery at the time of my investiture. I expected every day to be able to give you the news of my reception in the chapter, but not knowing the time His Lordship would fix, I still waited. I hope, my good mistress, you have not taken this delay as indifference. Oh, no, my heart is always the same. I believe that since my entrance at Carmel, it has become still more tender and loving. I often think of all my good mistresses. I love to name them in particular to Jesus during the blessed hours I pass at his feet.

I beg you, dear Mistress, to be my spokesman in commending me to their prayers, in particular those of Madame the Prioress, for whom I have the most filial and thankful affection. Will you also not forget me with regard to my dear companions of whom I remain always the little Sister in Mary?

Adieu, my dear Mistress, I hope you will not forget in your holy prayers her who is and always will be your thankful child, St. Therese of the Child Jesus

u. p. c.

NOTE—Those who would like to have the story of Saint Theresa's school days should write us. These articles will later on be published in book form and will sell at 60c.

BOYS' CLEAN-SPEECH CRUSADE

This CRUSADE for CLEAN-SPEECH is for boys and young men up to twenty years of age.

Surely it is not necessary to urge our self-respecting young men to use decent words and tell decent stories; nor should it be necessary to urge them, above all, to refrain from the abuse of the Holy Name. However, it is a great help for many to know they have bound themselves together with thousands of others to promote "CLEAN-SPEECH."

RULES

1. Reverence for the Holy Name.
2. To avoid every indecent word, expression, story.
3. To avoid the company of those who curse, blaspheme or use evil language.
4. To use respectful language always toward parents and all others placed over us.

Send in your names and addresses to Editor Children's Page, Our Sunday Visitor, Huntington, Indiana.

There have been few movements or organizations among the men of the Church, which have brought about as great results for good as the Holy Name Society. The thousands and thousands of members all over this country are defenders of the Holy Name in very deed. That is as it should be, and, where the Holy Name Society is organized, it is a reflection on a Catholic man who is not a member.

In New York, not so long ago, many thousands of Catholic men formed a procession down Broadway, silently proclaiming themselves as defenders of God's Holy Name. In another large city of the East, 7000 men marched in procession with lighted candles to the church, where they renewed their promises of reverence and respect. These are your father and uncles and brothers. No longer will tender, impressionable young ears listen to their elders abusing God's Name. No longer will the younger generation bring themselves to the level of the poor street urchins, who know not the meaning of the Name of God he uses carelessly.

Begin now to be careful, and let it be one of your proudest boasts in later life to say: "I never once used God's Holy Name except in prayer."

HONOR ROLL.

George A. Stromberg, Rt. 2, Box 366, Anaheim, California; Albert Rubeck, 54 Ryan St., Buffalo, N. Y.; Francis F. M. Cody, 33 Harlow Place, Buffalo, N. Y.; Anthony A., Robert W. and Arthur J. Wittman, all of 4953 Wise, St. Louis, Mo.

George Madden, 3426 Smart Ave., Kansas City, Mo.; Peter J. LaPointe, 4021 Federal St., Chicago, Ill.; Augustus Skonetski, Mt. Angel, Oregon; Michael, Carl, Alvis and Raymond Hanth, Mt. Angel, Oregon; Joseph P. Biedenbach, Malta, O.; Arthur J. Hance, Richmond, Vt.; Thomas Flynn, 1208 2nd Ave., Grand Forks, N. D.; Arthur and Eugene Ressler, 2615 S. Juliet, Los Angeles, Calif.; Frank Marcaki, Box 258, Bath, Pa.; Joseph Marcaki, Box 258, Bath, Pa.; Joseph T. Shea, 894 Springfield Ave., Summit, N. J.

Roger St. Vincent, Arnold, Mich.; James W. Hanragan, 76 Jane St., Hornell, N. Y.; John Ouellette, Britt, Ontario; John Lachkovic, Rt. 2, Fairgrove, Mich.; Alton R. Gorman, 33 South 11th St., Indiana, Pa.; Norbert Richman, 515 Indiana St., Waterloo, Iowa; Patrick, Leo and Joseph Higdon, Rt. 1, Paragould, Arkansas; John Shomada, 3445 W. 45th St., Cleveland, Ohio; Walter De Balere, 1816 3rd St., Moline, Illinois.

THE WORK WE DO

Life without work would be a dull and dreary existence. No one is happy who does not do something useful each day. Those who do nothing are the most unhappy and dissatisfied of people.

The work we do is what makes us interesting human beings. I look about my office and see the workmanship of scores of minds and hands. Each separate piece of work was differently fashioned, and born from a mind unique.

Some people live for their work—but there are rare folks who work that they may learn how to live.

Work—no matter how interesting or unique, or how great a profit it may bring—should never be allowed to master anybody. But, no matter what the task attempted, or performed, a man should always seek to master that task—do it better than it has ever been done before.

Therein lies the joy—to have stepped up as near as possible to the door of perfection.

In watching workmen, I have noted that he who takes the most pains and does his work with his heart, as well as with his head or hands, is the one who is always happiest in his work.

The work we do is largely what we are. We are a part of time; all effort, and even the dreams and aspirations of our hearts, come out in no small measure in everything that we do.

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"LITTLE FLOWER OF GOD'S GARDEN"

(*By Gerald A. Dobson.*)

Little Flower of God's garden,
Little rose of Mary's smile,
Pray to Jesus, for us pilgrims,
Stranded on temptation's isle.

Saint Therese, Little Flower,
Thou art loved by all mankind,
For thy faithful intercessions
To the Sacred Heart divine.

When dark shadows fall about us,
May we lift our hearts to thee,
Wilt thou be a kindly refuge,
In our struggles o'er life's sea!

Shower down thy gifts of roses,
Little Treasure-house of prayer,
We feel sure that you will help us
Every day and everywhere.

Teach us how to do our duty,
Teach us how we ought to pray,
So that we may be with Jesus
On the dawn of Judgment Day.

Show us how to leave forever,
All this worldly pomp and pride,
Help us live as thou didst, only
For our Savior, crucified.

Little Flower, we are praying
For thy help in time of strife,
We are wanderers on a desert,
Help us win the "Crown of Life".

Saint Therese, won't you help us,
Do some good, while living here,
Win some soul a place in heaven,
Where our Savior will be near!

Ask dear Mary, in her mercy,
If she'll lend us to her Son,
When the span of life is over,
And our work on earth is done.

Thou art Carmel's wonder-worker,
Flower of the Holy Face,
Help us spread thy sweet devotion
Full of goodness and of grace.

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